Vol. LVI. No. 6 June, 1917

# The Ecclesiastical Review

A Monthly Publication for the Clergy Cum Approbatione Superiorum

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v.56
no.6

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1917: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3.50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne, Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa., under Act of 3 March, 1879

TITLE-PAGE, CONTENTS AND INDEX TO VOLUME LVI GO WITH THIS NUMBER

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A MONTHLY PUBLICATION FOR THE CLERGY

*Cum Approbatione Superiorum*

## Vol. LVI

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*"Ut Ecclesia aedificationem accipiat."*

I Cor. 14 : 5.

PHILADELPHIA

American Ecclesiastical Review

The Dolphin Press

1917

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American Ecclesiastical Review
The Dolphin Press

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# THE ECCLESIASTICAL REVIEW

SIXTH SERIES.—VOL. VI.—(LVI).—JUNE, 1917.—No. 6.

## HOLDING OUT THE OLIVE BRANCH.

WHEN the Divine Redeemer came on earth to inaugurate the era of grace, the world, harassed since the beginning of history by wars and bloodshed, had a brief respite and a breathing spell. It was most appropriate that the Prince of Peace should appear when the sign of peace was given by the closing of the doors of the temple of Janus, the first time in ages, so continuous had wars been. *Pax vobis!* "Peace be to you," the Lord said, as He had previously announced that the peacemakers should be called the children of God. Alas! the world has not yet learned the great lesson.

The Church of Christ, however, has not ceased to strive for peace. Although she acknowledges and she has acknowledged practically from the Crusades to Mentana and Monte Libretti that war is sometimes justified and necessary, as in the case of an unjust invasion of territory, and as the Sovereign Pontiff defended the States of the Church against Garibaldi and others, so it is agreed that a nation is justified in defending its rights. However it remains true that war is the "ultima ratio regum", the last resort, and that peace is more desirable.

Entering into the spirit of love of her Divine Founder, the Church has, whenever feasible, striven to promote peace among Christian nations, and to be the protector of the weak against the strong.

This action became especially noticeable when, the persecutions having ceased, the Roman Pontiff began to take his place on the stage of international politics. A hundred years had not passed since the Labarum had led the great Constantine

to victory, before the barbarous hordes from the north and the east began to close in on Rome. The Visigoths came under Alaric to lay siege to it, and Attila followed with his Huns to bring devastation into Italy, as he had brought it to Gaul. It was then that the Papacy stepped forward. When the Emperor Valentinian was trembling in Rome, the immortal Pope Leo I went boldly forth to meet the invader. The might of God was on his side; Attila retreated and Italy was saved. A similar victory Pope Leo won, when Genseric, the Vandal, besieged Rome. It was not so complete as the one gained over Attila, but it saved much bloodshed and slaughter.

If Leo had to contend with Huns and Vandals, Gregory the Great met successfully the Arian Lombards. He had it in his power to crush them by war; he preferred to lead them by gentleness. Not only did he save Rome, but he converted the Lombard king, Agilulf. How much greater was this victory than one obtained by force of arms! Why let men be killed in war, Romans or Lombards, when they might be more usefully employed in tilling the ground? Such were the sentiments of Gregory I, one of the greatest Popes and Saints that ever sat upon the Chair of Peter. In spite of the enemies he made, Gregory continued calmly on the way of pacification. Pope Zachary, whom nearly two centuries separate from Gregory, appears in history as another saviour of Rome when the Lombards still held northern Italy. In like manner credit must be given to Pope Stephen II.

Passing over in silence the establishment of the empire of the West, with the rise of the temporal power of the Popes, and the subsequent so-called dark ages, we find during the medieval period the Popes of Rome constantly exerting their influence in favor of peace among the nations that had been formed from the amalgamation of the remnants of the old Roman empire with the barbarian conquerors.

Accustomed to plunder and bloodshed before their conversion to Christianity, it was not easy for the descendants of Huns, Goths, and Vandals to lay aside their predatory instincts, even though they had accepted Christianity. The Church did her best to stem the tide of war, but, as in everything else, the triumph of grace over nature was slow and incomplete, as it will be as long as human tragedy is enacted by the actions of

fallen man. She opened her asylums and places of refuge to the unfortunate fugitive who might be a criminal, but, in many instances, was a victim of human injustice. She raised her monastic walls in the midst of turbulent passions, to sing the songs and teach the arts of peace, and she forbade her clergy and those especially dedicated to the service of God to shed blood. In those lawless days, when passion held nothing sacred, she took under her special protection, a protection sanctioned by severe ecclesiastical penalties, persons, places and times that were set aside for God and sanctity. Finally by the Truce of God, the "Treuga Dei", she succeeded in eliminating private feuds and limited war to conflicts among nations. By the voice of her councils in France she created a public sentiment in favor of peace, and the word " Peace " echoed over the land, so that men began to believe that war was passing forever. From this pious ebullition of sentiment the Truce of God was born, some nine hundred years ago, about the time when men were looking forward to the end of the world. It limited feuds to a very few days in the week and commanded a cessation of hostilities from Wednesday evening until Monday morning, and later on during Advent and Lent, while its observance was safeguarded by severe ecclesiastical penalties. The Truce spread to Germany and Italy and finally throughout the length and breadth of the Church.

It communicated its spirit to the secular powers and, no doubt, exercised great influence over such institutions as the League of Lombardy and the Hanseatic, that labored in behalf of peace and harmony. No less distinguished a man than the great Pope Innocent III headed the League in Lombardy.

While the Church in general was instilling her spirit of peace into the heart of the people, the Popes were not inactive on special occasions among the rulers of the world. From another Leo, ninth of his name, to our own Benedict XV, we find this constant striving for peace on their part. Leo IX, in the eleventh century, a great and courageous reformer, labored in person to bring about peace between Andrew, King of Hungary and Henry III, the German emperor. He even undertook a journey to Germany for the purpose, and finally succeeded by the help of Hugh, Abbot of the famous Benedictine Abbey of Cluny.

A few years later, the Emperor Henry IV, then a child in the care of his mother Agnes, finding himself at war with Godfrey, Duke of Lorraine, and Baldwin, Count of Flanders, owed the peace of his empire to his guardian, Pope Victor II. The unfortunate youth, forgetful of what he owed the papacy, was, later on, to cause such bitter suffering to the Church and to Gregory VII, her head.

A successor of Pope Victor, Innocent III, one of the ablest statesmen of his age, we find calming the effervescence of civil war in Hungary between two brothers, Emeric and Andrew, the father of that gentle creature, the youthful Duchess of Turingia, whom the Church honors to-day as St. Elizabeth.

As Hugh of Cluny had helped Leo IX in Hungary, thus was Cardinal Peter of Capua an efficient aid to Innocent III in concluding a truce between Philip Augustus of France and the great Crusader, Duke of Normandy and King of England, the Lion-hearted Richard.

After Richard's death, England found itself in great trouble owing to the conduct of John. France had been invited across the Channel, and Louis, son of Philip Augustus, accepted the invitation. Pope Honorius III, however, after John's death, took the young Henry III under his protection, and saved England from a French invasion, and to the young monarch his crown.

We find, in the same century, Pope Innocent IV mediating in Hungary and in Portugal, for the former in an international dispute with the Duke of Austria, and, for the latter, in internal difficulties between King Sancho II and his subjects. In those days the power of deposing kings on the part of the pope was an admitted principle in international jurisprudence among Christian nations. This power was a menace to undue autocracy and tyranny on the part of rulers, and a safeguard of the rights of the people. Pope Innocent did not depose Sancho, but pacified his kingdom by appointing a regent.

John XXII, in whose reign war was general throughout Europe, worked hard in the interests of peace and, notably, reconciled Edward II of England and Robert Bruce of Scotland. Like Innocent IV he also cast oil upon the troubled waters in Portugal. Benedict XII, who succeeded him, also labored for peace between Edward III of England and Philip of Valois of France.

To Gregory XI was due the peace made between Ferdinand, King of Portugal, and the kings of Castile and Aragon. The Italian States regarded him as the protector of treaties, and he rendered great service to Geneva by inducing Amadeus of Savoy to desist from his incursions on that territory.

In the fifteenth century, essentially one of transition from the medieval to the modern, Nicholas V did not only distinguish himself as the patron of learning, at a time when the Renaissance was bringing about a new effervescence of mind, but he promoted peace in Italy, as well as learning, and he exercised a similar beneficent influence in Germany and Hungary.

Innocent VIII and other Renaissance Popes did their best to unite Christendom against the Turk who had been constantly threatening the Christian West, since the downfall of Constantinople. As Cardinal Cibo, Innocent had effected a treaty of peace between the Holy See, the King of Naples, the Duke of Milan and the Florentines, and as Pope he strove to pacify England, then desolated by the Wars of the Roses, while he labored in the interests of peace throughout the whole of Europe.

The same century witnessed the discovery of America. Spain and Portugal were practically alone in the field, as the Cabots had merely sailed along the coast, and England had made no attempt at colonization. Owing to their various discoveries there arose a conflict of jurisdiction between Spain and Portugal, and war was averted by the famous line of demarcation of Alexander VI which both contestants accepted, and which exercised such great influence over the future of the New World.

Nearly a hundred years later, we witness the arbitration of the Holy See between a Catholic and a schismatic. On the appeal of John Basil, Duke of Moscovia, to Gregory XIII, the Jesuit Father, Anthony Possevin, was delegated by the Holy Father to mediate between the Duke and Poland, and both accepted the decision. This was perhaps the most striking act of arbitration performed by the Holy See after the Protestant Reformation.

The Pope had ceased to exercise the political influence that belonged to him in medieval times, as a considerable portion of Europe had cast off its allegiance to Rome. Still he remained

a power to be reckoned with; for the most powerful nations, like France and Spain, were still Catholic, not to speak of the Italian States, where the Popes, and, among them Urban VIII in particular, wielded a considerable influence. The Sovereign Pontiff still remained deeply interested in the international affairs of the world, and never failed to grasp his opportunity whenever it presented itself, to exercise an influence in favor of peace.

We have an instance of this in a recent Pontifical reign, that of Leo XIII, in the arbitration concerning the Caroline Islands, that most of us remember. Spain claimed ownership of this group of islands in the Pacific by right of discovery, though for a century and a half they had lain abandoned and neglected. She paid no attention in 1875 to the assertions of Germany and England that they would not recognize her sovereignty, but when, later on, Germany planted her flag on one of the islands, the Spanish people became greatly excited and their government protested. The two countries seemed on the brink of war, when Germany declared herself willing to arbitrate the matter, and to everyone's surprise suggested the Pope, Leo XIII, as arbitrator. Those who had seen the Kulturkampf could hardly believe such a thing possible; but the unexpected had happened. Leo XIII, hoping to benefit the cause of peace and of humanity, as he declared in his allocution of 15 January, 1886, accepted the office of mediator. The decision was not long coming, for in one month Cardinal Jacobini, secretary of State, announced it to the world. It gave satisfaction to both parties, for, while upholding the Sovereign rights of Spain, it left perfect freedom of colonization and navigation to Germany. It was thus that a disastrous war was averted.

Had the voice of Rome been heard in the year 1914, the most terrible war the world has ever known might also have been prevented. Although the Sovereign Pontiff has been stripped of his temporal power, and his sovereignty is merely a shadow, yet it is acknowledged by many nations of the world.

The following summary will show with what countries the Holy See maintains formal relations, official or unofficial. Apostolic nuntii that may be likened to ordinary ambassadors, represent the Holy See in Europe at the courts of Austria-

Hungary, Spain, Bavaria, and Belgium. The nunciatures of France and Luxemburg are suspended for the present, while that of Lisbon is represented by an auditor.

In America the Holy See has Apostolic nuntii in Argentina, Brazil, and Chile. There are internunzii, equivalent to ministers or ordinary diplomatic representatives, in Europe only in Holland, the internuntiature of Switzerland being vacant; but we find them in America in Colombia, Haiti, Peru, Venezuela, Costa Rica, Nicaragua, and Honduras. One internuntius serves for the three countries last named. In Venezuela, the internuntius has also the title of Envoy Extraordinary. The internuntiatures of Bolivia, Ecuador, Santo Domingo, Salvador, Uruguay and Paraguay are vacant. The last two countries form one internuntiature.

In return, the following countries are officially represented at the Holy See. Austria-Hungary has an Extraordinary and Plenipotentiary Ambassador, and Spain is represented by an ambassador with the same titles. These are the only two countries that have ambassadors accredited to the Holy See. The other representatives are ministers. Thus the following countries are represented by ministers plenipotentiary and envoys extraordinary — Bavaria, Belgium, Great Britain, the Principality of Monaco, Holland, Prussia, and Russia, in Europe; and Argentina, Bolivia, Brazil, Chile, Colombia, Costa Rica, and Peru in America. France, Portugal, Ecuador, Santo Domingo, Haiti, Honduras, Nicaragua, and Uruguay have at present no representative at the Holy See.

It will thus be seen that the diplomatic corps actually at the Vatican consists of two ambassadors, and fourteen ministers, representing as many independent nations.

Of the countries represented twelve are Catholic, three Protestant, and one Orthodox Greek. Official union of State and Church, though other religions are tolerated, exists in several of the countries mentioned, such as Argentina, Chile, Colombia, and Peru.

Besides these official representatives, accredited to various governments, the Holy See extends its spiritual influence over the world by means of its Apostolic Delegates who serve as links in the chain of a closer union between Rome and the faithful of the respective countries, though they possess no official character with the governments of those countries.

The official representatives of the Holy See naturally depend on the Secretary of State, while the Apostolic Delegations are administered in Rome, either by the Consistorial Congregation, or by that of Propaganda. The former exist in countries where Catholicity has been longer established or where it has taken deeper root, the latter in those where the Catholic religion had been more or less oppressed by Mahometanism and other antagonists, or where it is of comparatively recent growth.

To the former belong the Apostolic Delegations of the United States, Canada and Newfoundland, Cuba and Porto Rico, and the Philippine Islands. The Apostolic Delegate of the United States, His Excellency Archbishop Giovanni Bonzano, is also at present acting Delegate for Mexico.

Delegations that depend on the Congregation of Propaganda are Constantinople, Egypt and Arabia, Greece, Syria, Mesopotamia, Kurdistan and Lesser Armenia, Persia, the East-Indies, and Australia.

We thus see how the Holy Father in Rome is brought in touch with every part of the globe. The present government of the Holy See is the oldest existing government in the world, as far as its constitution is concerned, for although certain nations possessed a government before that of Rome was organized as such, like England and China, these have undergone such transformations in the course of ages that they can hardly be regarded as identical with those that existed before the Sovereignty of the Roman Pontiff was established. The latter alone possesses an uninterrupted historical continuity, such as no other government can exhibit.

To this power, mighty, in spite of its weakness; rich, notwithstanding its poverty, a power in whose hand the sword has been broken—without army or navy—the bleeding, gasping world, will sooner or later look for help. It has not yet reached the limit of its exhaustion, the vials of wrath have not all been poured out upon its devoted head; but, when that moment comes, then shall humanity, buffeted by the waves of ambition and in danger of perishing in an ocean of passion, turn to the bark of Peter for rescue.

In this world, the Church will never enjoy a complete triumph; she must always remain the Church militant. Rain and sunshine will follow each other, until the day when the

clouds will vanish forever, and the undimmed sun of triumph will burst forth in all its splendor. But in the meantime there are periods of greater light. The "Depopulated Religion" must be followed by the "Glory of the Olive" in God's own good time.

Until that time arrive, let us trust that the nations of the world will recognize the one impartial power, which, better than any other, is equipped for arbitration. Shorn of temporalities, the Holy See is the one neutral power that has an interest in all the warring nations. True to itself, it will labor for peace, if the world will permit it to do so. Like her Founder of old, the Church stretches out her arms to suffering humanity, exclaiming: "Come to me, all ye that labor and are heavily burdened, and I will refresh you". Will the world heed the call? I know not.

The fact is, that thinking minds of Catholics, and non-Catholics as well, have more than once been turned to the Vatican, as to a source of international arbitration. The Protestant historian, Guizot, was one of these, and another, the Protestant philosopher, Leibnitz, suggests an international tribunal at Rome with the Pope as president.

Voltaire, who at an early period of his career had had some amicable correspondence with the learned Pope Benedict XIV, but who, later on, became a scoffer and one of the worst enemies of revealed religion, admits nevertheless the great possibilities in the Roman See as a check upon autocracy and a protection for the lives of the people. This check, he writes, that religion imposes might well have been in the hands of the Popes.

If ideas such as these could take root in the world, and if Peace Congresses of the future would at least give some recognition to the papacy, I deem that much would be won in the interests of Peace.

The Pope has around him a prestige of dignity and antiquity of which no other potentate can boast. No ruler has ever been called upon to solve such delicate questions in the course of a long history, nor has any country accumulated such rich and venerable archives replete with information like the Vatican. The Holy Father is assisted by an efficient body of men expert in civil and canon law, and in international jurisprudence, not only in Rome, but everywhere; for he can do what no earthly

ruler can—derive assistance from every part of the world. His spiritual kingdom has no limits save those of the earth, and hundreds of millions obey his voice.

CHARLES WARREN CURRIER,
*Bishop of Hetalonia.*

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## THE NATIVE CAPACITY OF REASON TO KNOW GOD.

IN an article entitled, "What are the Churches to do?" from the pen of the Rev. Dr. McConnell, appearing in the March number of the *North American Review*, the author asks the question, can the churches insist upon their central dogmas, even those that constitute the very essence of Christianity, and at the same time retain the allegiance of intelligent men. His answer is an unqualified negative. Such a statement coming from such a source, while the churches referred to are preparing to celebrate the fourth centenary of their foundation, is certainly calculated to arrest the attention of all who have at heart the cause of religion and morality. Is the four-hundredth anniversary of the initiation of Luther's religious revolt to be celebrated only by the singing of a requiem over the obsequies of dogmatic religion, among intelligent Protestants? But when the learned divine goes on to ask the further question, can it be that the religious need of the soul requires for its satisfaction something which the intelligence and moral sense both cry out against, and insinuates that Catholic dogma demands the acceptance by faith of wonders which the intelligence rejects, he gives us the key to his whole theological outlook, and we know that it is his philosophical system that has worked the final dissolution of his religious beliefs.

To offset this bankruptcy of Protestant theology and Reformation philosophy, it would seem timely to state anew the basic grounds of religion and morality, from a purely rational point of view along the traditional lines of the philosophy of the Schools. If after a trial of four hundred years, Protestant theology has, at least by its failure, demonstrated one great truth, it is that the foundations of faith and of religion must be intellectual rather than emotional, unless both the one and the other are to degenerate into silly superstitions. In an article written in December of 1913 I had said: "The true office

of a sound Catholic philosophy is to be the handmaid of religion. The great big world is sick. It is casting about for a cure for its ills. To its maladies the words of the Bard of Anathoth are appropriate: 'Hath not this been done to thee, because thou hast forsaken the Lord thy God at that time, when he led thee by the way? And now what hast thou to do in the way of Egypt, to drink the troubled water? And what hast thou to do with the way of the Assyrians, to drink the water of the river? Thy own wickedness shall reprove thee, and thy apostacy shall rebuke thee. Know thou and see that it is an evil and a bitter thing for thee, to have left the Lord thy God, and that my fear is not with thee, saith the Lord the God of Hosts.' Modern society wants religion, it wants God. The Reformation has taken away religion. The philosophy of the Reformation has taken away God. Where then is the basis of moral conduct, the ultimate criterion of morality? False doctors and false doctrines have done their work. The havoc they have wrought must be repaired. They have stolen religion and God from the hearts of the peoples. Both must be restored. The time is ripe for a grand attack on the demoralized forces of unbelief." The words have come true, assuredly.

One would not be inclined to attach much importance to such onslaughts upon Faith as that of the Rev. Dr. McConnell in the *North American Review*, were it not for the fact that his attitude toward reasoned religion is typical of the modern intellectual standpoint outside the Catholic Church, even among ministers of religion high up in the counsels of the Protestant churches. I need not apologize therefore for presenting some articles to the readers of THE ECCLESIASTICAL REVIEW, having for their object the stating again of the great fundamental truths of religion and morality on foundations proved by the powers of natural reason alone. Says the authoritative instruction given us by the great Leo XIII in his Encyclical on the study of Scholastic Philosophy: "There are many who, with minds alienated from the Faith hate all Catholic teaching, and say that reason alone is their teacher and guide. To heal these men of their unbelief and to bring them to grace and the Catholic faith, we think that nothing, after the supernatural help of God, can be more useful in these days than

the solid doctrine of the Fathers and the Scholastics. They teach firm foundations of Faith, its Divine origin, its certain truth, the arguments by which it is commended to men, the benefits that it has conferred on the human race, and its perfect harmony with reason."

## I.

In the following article I make no reference to the proofs for the existence of God, unless it be indirectly and in passing. The question is more fundamental and abstruse. It concerns the root of all philosophical speculation, namely, in the first place, the capacity of the human mind to know anything; and finally the existence of an intelligent first cause, a personal God; that is, not so much to prove that God exists, as to offer a critical examination of the value of these proofs.

The native capacity of reason to know God is an article of faith since it was defined by the Vatican Council in 1870. "If anyone shall say that the one true God, our creator and Lord, cannot be certainly known through created things by the natural light of human reason, let him be anathema." That the human mind by the aid of the natural light of reason alone could come to the knowledge of God seems to be a tradition as old as the human race itself. This truth is revealed in almost the identical language of the Vatican Council's definition in the Book of Wisdom and in the Epistle to the Romans. The wise man tells us that, "all men are vain in whom there is not the knowledge of God, and who by these good things that are seen could not understand him that is. Neither by attending to the works have acknowledged who was the workman." And St. Paul says: "The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made; his eternal power also and divinity, so that they are inexcusable." This is the argument from sufficient cause.

The pagan Aristotle taught that man should, as far as in him lies, know the things which are immortal and divine. The early apologists, the Fathers, and the long and illustrious line of the Schoolmen all teach the same great truth—the capacity of reason alone to know God. How much the tradition of a primitive revelation influenced the idea of God held

by philosophers we will never be able to decide exactly; but about 500 B. C. Anaxagoras defined the cause of all things as an intelligent prime mover which he called Nous, which he distinguished from all other beings as simple, self-ruled, omniscient, and omnipotent. Socrates was the first to prove in a strictly scientific manner the existence of God from the teleological argument, which was further developed by his disciple Plato. Plato's pupil Aristotle developed and perfected the argument from sufficient cause, but Aristotle, whose dazzling genius was the ripest fruit of the golden age of Greek philosophy, remained content with deducing from his philosophical principles the idea of a supreme, self-conscious intelligence. It remained for Christian philosophy to develop and determine the notion of divine personality, and Christian philosophy reached the zenith of its glory during the lifetime of St. Thomas of Aquin, who flourished from 1225 to 1274.

All proofs for the existence of God can be reduced ultimately to the argument from causality, which, stated simply, is this: given a contingent being, a necessary, a self-existent being must exist. Therefore the native capacity of reason to know God presupposes the native capacity of the human intellect to know contingent being—to know, first, things outside the mind. That is the question that has tormented philosophical speculations since the time of René Descartes, and on its solution depends the capacity or incapacity of reason to know God. Its importance cannot be overestimated, since it has to do with the very groundwork of religion itself. As Pius X wrote in that most scholastic and scholarly document ever issued from the Vatican, the Encyclical *Pascendi*: "If contrary to the definition of the Council of the Vatican the existence of God, and some at least of his attributes, cannot be demonstrated, it is evident that there is no possibility of revelation and supernatural faith."

As far as I know there is only one theory of knowledge that accounts for the origin of ideas in such a way as to preserve the objective validity of intellectual concepts. That is the Aristotelico-Scholastic theory of Abstraction. How do I know that anything exists outside my own mind? How does the mind, the immaterial soul, get into communication with the objects of sense knowledge, concrete realities—like this desk

before me? What correspondence, if any, is there between my idea and the thing as it is in itself? Before we go on to a critical examination of the value of the arguments for God's existence, therefore, we must first examine whether human knowledge has any objective validity at all, and if it has, what is the relation between the intellectual concept and the thing as it is in itself. How far is the idea a true expression of the object? Scholastic Philosophy settles the question in a very strange and naive way by assuming as necessary postulates of human knowledge what modern philosophy would subject to a critical analysis. In other words Scholasticism answers the question, Can we know objective truth with certitude? by saying, We must assume that we can; while modern philosophy answers the same question by saying, Let us examine our minds and intellectual processes and see if we can even begin to trust them as mediums of acquiring knowledge at all. The first method is known as the commonsense method, not that of Reid and the Scottish school who make blind instinct the ultimate criterion of truth, but a constitutional aptitude of the intellect to assent to principles that are evidently true. It gives us natural and scientific certitude. The second method, however, plunges us into universal doubt about everything inside and outside the human mind; and gives us scepticism with regard to our knowledge of creatures, and agnosticism with regard to our knowledge of God.

First then we have a mind, an intellect that is capable of acquiring truth with certitude. And the only proof that I can give you of this fact is that I know that it is so. I postulate it as an axiom of knowledge, a first principle objectively evident. The intellect is an immaterial substance, because its acts, concepts, judgments, and reasoning are immaterial acts. How does this immaterial spiritual intellect know material concrete objects? How bridge the chasm between mind and matter? This question, raised by Descartes, is the source of all the philosophic nonsense that has been written since Descartes published his discourses on philosophic method in the first half of the seventeenth century, and became the father of modern philosophy, and to him can be traced, as to a fountain head, all the streams of thought that have poisoned the whole field of speculative endeavor from 1637 to 1917.

## II.

The spiritual soul is the principle of all human knowledge. Knowledge is twofold, sense knowledge, and intellectual knowledge. The proper formal object of sense knowledge, that which it is intended to apprehend is some particular phenomenon, some concrete quality or material thing. The proper object of intellect is being in general—the essences of created things, their quiddity. God therefore, in Himself, is not the object that is the proper and connatural object of either sense or intellectual knowledge.

Now it is an axiom of the Scholastic theory of knowledge that all knowledge starts from experience. "Nihil est in intellectu quod prius non erat in sensu." But this is not a complete or exact expression of the Scholastic axiom. "There is nothing in the intellect that was not obtained from sense knowledge, except the intellect itself," is a more rigorously exact statement of the Scholastic postulate: "Nihil est in intellectu quod prius non erat in sensu nisi intellectus ipse." In other words, the intellect is extrinsically dependent on the physical organism of the brain for its operations, but intrinsically it is independent of the physical organism, inasmuch as the intellectual concept transcends the sensible phantasm, by how much mind is above matter, the spiritual above the material. How then is an idea born in the human mind? How do mind and matter act and interact upon each other so that the material thing becomes known to the thinking person, because that is what an idea is. It is the "adaequatio intellectus et rei," the exact imaging and expressing of the external objective reality on the tablets of the soul.

Matter cannot act upon mind so as to form an idea. The effect would in that case transcend the cause. What happens then when I get an idea of a material thing is this. First the material object expresses itself on the senses and gives an image of itself, the phantasm. Then the active intellect is aroused in some mysterious way by reason of the connexion of soul with body and abstracts the immaterial essence from that phantasm or sense image, and holds it up before the passive intellect, on which the active intellect throws the essence as it were, and we have a spiritual concept, an idea of the external

concrete thing. We have reached the first step in human knowledge, the origin and genesis of the idea. The second great act of intellect is judgment by which one idea is affirmed or denied of another, and the third reasoning by which I can compare two notions to a third, and affirm or deny their identity or similarity, because of their identity or similarity with the same third notion, and last and greatest of all self-consciousness, by which I can make the Ego itself the object of its own thought, and perceive the identity of the subject thinking and the object reflected upon. The only proof I give of the existence of these powers in the intellect is the fact that I know these things are such as I have described them, by the objective self-evidence of experimental reflection and I assume, that to test or doubt the instrument of thought is intellectually suicidal. Given an intellect with these powers, we can know with certainty that God exists and must have certain attributes, which being interpreted in terms of our thesis, is the native capacity of reason to know God.

*Proof that God exists.* God I define as a necessary, self-existing, intelligent, personal being. Philosophers have worked out ten different arguments for the existence of God. Five metaphysical, two physical, and three moral arguments. Nine of these I hold to be valid arguments, but all of these nine rest ultimately for their demonstrative value or force on the principle of sufficient cause; so that all the proofs for God's existence can be reduced to one—the argument from efficiency of cause. We will call it the argument from first cause. In its shortest form the argument is this. If there exists a being that depends for its existence on some other being, or principle outside itself, a being must exist which has the reason of its existence in itself, a self-existent being, a being whose essence is existence, namely God. But there are beings that depend for their existence on beings, or causes, or principles other than themselves, therefore, a self-existent being must exist. That there are contingent finite beings, beings that exist, but might not have existed, we know from experience; and the human intellect of its nature is forced to the idea of a self-existing being by intellectual necessity. In other words, the non-existence of God is unthinkable. His existence, given the idea of contingency, is a necessary inference forced upon us by the

constitution of the human mind. If this argument is valid, the human reason has a native capacity to know God. If it is invalid for any reason, then agnosticism is the only logical stand, and for us the ultimate cause of all things must forever remain unknown and unknowable.

In this argument for the existence of God we find there are several assumptions made, when we subject it to a critical analysis. It assumes that every effect must have a proportionate cause. It assumes the principle of causality to be a necessary, universal truth, self-evident, and verifiable by experience. Kant, on the contrary, rejects the conclusiveness of this argument and therefore all arguments for a self-existing first cause of all things. He says the mind cannot well divest itself of the belief that everything that has a beginning has a cause. However, he demurs to the objective certainty of the principle when applied to particular cases without limitation. He places it in the category of synthetic *a priori* judgments, judgments, that is to say, which we are constrained by a natural necessity to accept as universally true although they are neither self-evident nor verifiable by experience. It is the same difficulty we have pointed out above. Kant will not assume the principle of causality as a postulate of reason objectively self-evident. Scholasticism assumes it as such. How does the intellect acquire this universal and necessary truth. It cannot be acquired by experience if it is universal and necessary, because all experimentally acquired truths must be particular and contingent. But you will notice that I made provision for just this objection in the beginning of my paper in giving our theory of abstraction, by saying that there was something in the intellect that was not first in the senses, namely the *intellect itself*. That is what saves us from Kantian agnosticism, from making an act of despair in the native capacity of the human mind to know God. The principle of causality is obtained from experience, but not its necessity or universality. Its necessity and universality are begotten in the mind itself, not as an *a priori* form, as Kant would have it; but because of its objective self-evidence we know that it is true, and we know that the human mind is not deceiving itself when it accepts what is necessarily forced upon it by objective self-evidence. We see particular things coming into being and going out of

existence, and we see that each one is the effect of a particular sufficient cause. That is the *fundamentum in re* of the principle that the intellect itself evolves and universalizes and sees must be a necessary truth. The mind itself it is that grasps the universality and necessity of the law and makes it a postulate, an axiom of reasoning, not blindly but under the full light of its own self-evidence—the ultimate criterion of truth. If it were not so, something that came into existence without a cause would be a being that was contingent and necessary at the same time, because there would be an instant in which a more possible thing—a thing, that is to say, which depends for existence on a condition external to itself—really depended upon itself as the condition of its existence; and this would be a manifest violation of the principle of contradiction. For it is evident that the same thing cannot be, and not be, at the same time. Assuming then the constitutional aptitude of the human mind to grasp the validity of the principle of causality and to see that it is necessary and universal because of its objective self-evidence, together with the further assumption that the human mind knows *contingent finite realities* outside itself directly, because the nature of the mind is to know with certitude their existence, we have poved that God must exist, because his non-existence is unthinkable, because it would involve, as I have shown, a negation of the principle of contradiction — the basis of all knowledge and reasoning. It would be to do what Kant did in his Critique of Pure Reason, to deny the objective validity of all knowledge, to erect an arbitrary frontier about the human intellect beyond which there was no passport to knowledge, to say that minds were given us that we might not know.

There is one moral argument given for the existence of God that I reject as invalid, that from conscience, thought by Cardinal Newman to be the strongest of all the arguments, treated by him at length in his *Grammar of Assent*. He argues from the voice of conscience to the necessary existence of a divine lawgiver. I think this argument completely worthless and even dangerous, as it has a fine tinge of Modernism about it, although Newman himself would be the last to support such a movement in Catholic philosophy. Newman argues to the existence of God because we hear His voice in our conscience

telling us certain actions are right or wrong. "Though," he says, "if I lost my sense of the moral deformity of my acts, I should not therefore lose my sense that they were forbidden to me." But we know that conscience speaks to us because we have a knowledge of God or His laws from other sources, for example that certain things are wrong, intrinsically evil, against the natural law, and certain things are wrong, because they are prohibited, whereas if they are not prohibited to us, our reason could see nothing in them but good. Therefore a knowledge of the morality of the act must precede the sting of conscience, not *vice versa*. Conscience is not an inner sense by which we perceive religious truths. This is the doctrine of Schleiermacher. It is Newman's theory pressed to its logical conclusion. It finds expression in the subconscious immanence of the Modernists, and in practice it opens wide the door to every kind of religious extravagance.

We have proved the existence of God then, starting from self-evident facts, namely the facts of knowledge and spontaneous certitude. We have assumed the validity of the principle of sufficient reason and reduced all the arguments ultimately to this one, St. Thomas calling all the arguments roads that open on this common highway to the knowledge of God. Beyond the fact of His mere existence, can the human mind, by the aid of the natural light of reason alone, know anything about the nature of God. To this question also, we answer in the affirmative. In Scholastic Epistemology we hold that what we directly perceive is the object itself, not the mental process. Now modern philosophy is just the opposite. It holds that ideas are the objects of knowledge directly. St. Thomas had anticipated Kant's difficulty when he made the idea a *principium quo* not a *principium quod* of knowledge. In modern phraseology, we see the thing directly through our idea of it; not that we infer there must be something outside the mind, because the idea inside tells us so. We can know real objects then, and there is something of correspondence also between their nature and our knowledge, though we may not have an adequate knowledge of their essences. The reason is that the essences of material things are the connatural formal object of knowledge. But God's nature is of an infinitely higher order. Can the finite mind grasp anything that ex-

presses something of that nature as it is in itself? Yes, but our knowledge is only analogical. By way of causality, we know that God is the exemplar of all things, that He made them, externalized them after an idea in His own mind, that He is their final end as well as their efficient cause. This is the way of causality spoken of by the Schoolmen. By way of negation, we deny all imperfection of God and give Him all perfections. Still God does not possess these attributes as we see them in creatures in a univocal way, because no common genus or species or concept whatsoever can be predicated of the finite and the infinite; but analogically they are in God. As they are in creatures, according to their nature, they are in God according to His infinitely higher nature. And thirdly the perfection of creatures is in God, eminently, in an infinitely higher way. Our concepts of God are more negative than positive, yet they are not mere meaningless symbols corresponding to nothing. They are human and inadequate, but still true as far as they go. We are conscious of their limitations, our idea of the infinite must be finite, but we eliminate from our judgments of the deity, all limits and imperfections and affirm real and positive realities of Him, but in the manner that an infinite being must possess these positive realities.

This is the Scholastic philosophical teaching about our natural knowledge of God and His attributes. It was the teaching of the Schools until the days of Descartes. Ever since then modern philosophy has more and more gotten away from this positive teaching and has become absolutely agnostic in its attitude toward objective truth of the natural order, as well as with regard to the absolute reality, the first cause, God. As a term of modern philosophy, agnosticism is used to describe those theories of the limitations of human knowledge which deny the constitutional ability of the human mind to know reality, and concludes with the recognition of an intrinsically unknowable. The existence of absolute reality may be affirmed; it is only its knowableness that is denied. This agnosticism is altogether due to the wrong start that modern philosophy makes in its Epistemology. It begins by criticizing the knowing powers, in answer to the fundamental question I have explained above, viz., What can we know? With regard to God it assumes a religious form, as in the Fideists, Tra-

ditionalists, etc., or an anti-religious form, as it confines itself to a criticism of our natural knowledge of the ultimate causes of things. It is this philosophical anti-religious agnosticism we will briefly review.

Space will not permit a detailed account of the different agnostic systems. We will confine our remarks to agnosticism in general and look for the one common underlying fallacy that runs through all the different systems. We make bold to say that Kant's philosophy is responsible for all the agnosticism in the intellectual world to-day. Modern thought is poisoned at its source by Kant's theory of knowledge. Modern thought is a little older than Kant. We made Descartes its originator; but Kant it was who first gave us a whole system of Epistemology, or science of knowledge, which boldly denied that the human mind can have a true knowledge of anything but the data of sense experience. What our senses cannot experience our minds cannot know. Our intellectual knowledge then is limited to phenomena or appearances only. Is there reality underneath these appearances which give us sense knowledge? Kant would not deny it. There may be; but the mind cannot know it. Knowledge cannot transcend experience, is Kant's dictum. Kant's system, however, is not as shallow as it looks. Kant was a serious thinker, a deep and original thinker. But he was dealing with a problem that has baffled the acutest intellects the world has ever seen, the problem of what we know and how we know it. Kant's big mistake was not that he made all knowledge begin in the senses. Scholastic Philosophy agrees with him in this. But his error lies in this that he also made it end there. Kant said we know phenomena only, and surmise that they are caused by reality which is unknown and unknowable. Scholastic Philosophy says that we know the phenomena and through the phenomena we know the thing in itself, for phenomena are not creations of our senses, but the thing itself as manifest to us. Of course the higher realities fared no better at the hands of Kant. God and the things of God are not appearances, but the evidence of things that appear not and therefore Kant's more thoroughgoing disciples made them share the fate of all noumena, and God became the great unknown and the great unknowable. Agnosticism then is the logical conclusion of

Kant's premises, and even Modernism is agnostic with regard to God, because it tried to reconcile Catholic faith with Kant's theory of knowledge. Kant's influence was enormous on the minds that followed him in trying to solve the problem of knowledge. Even though their systems differ from his in many points, they all make the same initial mistake the corner-stone of their philosophical systems. This is the original sin of modern philosophy. Modernism affirms that we cannot have any intellectual knowledge of God and the supernatural, but, like Kant, it falls back on religious sentiment and experience, corresponding to Kant's practical reason. Loisy says, "We are unable any longer to accept a demonstration of God which is founded on Aristotelian concepts."

Agnosticism is opposed directly to Catholic philosophy and condemned by Catholic faith, "For God, the beginning and the end of all things, can, by the natural light of human reason be known with certainity, from the works of creation." Pius X was more explicit still in condemnation of unorthodox views on this subject of the native capacity of the human mind to know God. In the oath against Modernism occurs the passage, "God can be certainly known and therefore His existence demonstrated through the things that are made, i. e. through the visible works of creation, as the cause is known through its effects"—affirming solemnly once again the native capacity of reason to know God.

J. C. HARRINGTON.

*St. Paul, Minnesota.*

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## FACTORS AND TENDENCIES IN THE MODERN LABOR MOVEMENTS.

THE modern labor movement is a product of the factory system. In the old handicraft system of medieval times the worker merely required a few tools in order to become an independent producer. Each master worked up a certain product in his own home and had under him a few journeymen who were practically on a basis of equality with himself. All belonged to the same craft organization, which regulated the price of the master's product and the journeymen's wages. All looked to the crafts for protection in sickness and distress. The

just price of those days was based on what the modern economist would call a labor theory of value; there was no capital, in the modern sense, and hence the item of interest had not to be considered. In fact, the only interest that existed before the development of trade in the sixteenth century took the form of usury and was under the ban of both Church and State. The all-important element in production, then, was labor, and a just price was based on a fair remuneration for the worker or what we would call a living wage.

The development of trade in the sixteenth and seventeenth centuries undermined the power of the craft organizations. The master craftsmen had no longer direct access to the market or the supply of raw material. Henceforth raw material was purchased, and the finished product sold through the trader. The craft gilds were, therefore, no longer in a position to regulate wages and prices.

When the old craft organizations were thus rendered powerless by the newer industrial developments, the State took over their functions. It attempted to secure for the workers a living wage, and it aided them out of the public treasury in times of need.

The application of machinery to industry toward the end of the eighteenth century marked the beginning of the modern era of large-scale production. Henceforth the control of large units of capital was necessary for the individual desiring to embark on any industrial enterprise. In the beginning, the necessary amount of capital could be acquired through commercial banks or joint stock companies. As industry developed on a large scale, it was discovered that a sufficient amount of capital could not be obtained through the commercial bank or the joint stock company. Some other means had to be devised of placing the savings of the whole community at the service of industry. This led to the development of large corporations owned by thousands of stockholders, but controlled by a few individuals. The management of these corporations is handed over to salaried officials whose tenure of office depends on their efficiency or, in other words, on the profits which they are able to make. The owners have no real interest in the industry except to make sure that they get a return on their capital. Their interest in the welfare of their workers is accordingly very remote.

It is with the relations of the workers to these large industrial units that the modern labor problem is concerned. One does not have to examine the problem very long before one realizes that the old personal relationship between employer and employee no longer exists. The modern workman is not employed by a person; he hires his services to a large impersonal organization.

The workers of our time realize their helplessness in presence of powerful corporate organizations. They feel, and their feelings are corroborated by long and bitter experience, that they cannot look to the corporation for fair dealing. They find that they must have recourse to some form of outside pressure in order to obtain a fair return from their labor. Two alternatives present themselves. They may go before legislatures, for the purpose of securing State action in the matter, or they may organize in order to secure the same end by economic force.

The beginning of modern large-scale production synchronized with a great movement in the field of economic thought. Before the industrial revolution economics was primarily concerned with money and the arithmetic of exchange. The classical economists, however, inaugurated a new era. Almost all their doctrines were based on a philosophical theory of society. They believed that all social activities were governed by more or less unchangeable natural laws. The prices which a man received for his goods as well as his wages were determined by the same unchangeable laws, and any interference with them whether by State or trade-union action was bound to do more harm than good.

Under the influence of these principles nearly all countries gave up hope of improving the condition of the worker by law or organization. The Socialists seized on the classical doctrines to show that a revolution was impending, and the principal answer of the economists was to appeal to the restrictive measures advocated by Malthus in his famous essay "On Population." Malthus believed that so long as population was permitted to increase faster than food supply, there was no remedy for poverty and low wages. If the condition of the worker was to be improved, he believed that the standard of living should be raised. This would lead people to postpone mar-

riage. The population would not be so large; there would be fewer people to feed; and, consequently, there would be more to go around. This was one of the fundamental principles of the old school of economists and its influence is not yet dead.

With such a philosophy in the air it was impossible to have any State pass beneficient labor legislation. Furthermore, all organizations of workers for the purpose of regulating wages or improving working conditions were looked upon as illegal combinations. The workers, however, continued their struggle until the ban of legal disapproval was removed from their organizations, and until they became a powerful factor in the regulation of the labor contract. In the meantime the State had abandoned its policy of non-interference, and had regulated the labor contract, notably, in the case of women and minors, in whose behalf regulation was deemed most necessary.

Every modern country now recognizes that the workmen must be protected either by law or by organization. Of the two, collective action is looked upon as the more desirable, but it has its limitations. There are certain classes of workers whom it is very difficult, if not impossible, to organize. This is especially true of women workers, on account of the shortness of their career in industry. It is also true of certain classes of unskilled workers.

The great majority of skilled workers in this country depend upon organization to secure for them higher wages, shorter hours, and better working conditions. The loyalty which the individual worker owed to his master in the past, they now owe to their organization. They look to their unions and not to the captains of industry to advance their interests. They feel that their employer's interest in the industry is to get as much out of it as possible, and that their principal interest is to obtain the highest wages which the industry can stand. If they cannot attain their ends by peaceful persuasion, they are prepared to resort to compulsion. Their philosophy is, therefore, in last analysis, a philosophy of economic force. If the employer does not grant their demands, or compromise with them, they are always prepared to have recourse to a strike. Even their ability to conclude a successful bargain with their employer depends on the force which they are able to control. When the employer makes a concession to them he generally

does so after weighing the relative advantages and disadvantages of making the concession or standing the losses of a strike.

Since the strike is the principal weapon of labor organizations, they are naturally opposed to any interference from without, whether it be from the State or a private organization, which tends to render this weapon less effective. This explains the militant attitude which they adopt toward laws and court decisions limiting their right to organize or boycott the products of employers who have been unfair to them. American labor organizations have frequently declared their intention of resisting laws and court decisions which interfered with their fundamental rights as men and as citizens. And if resisting such laws and decisions is the only means of securing their fundamental rights, it would not seem so unethical, after all, as some would have us imagine. Society nowadays will not recognize the rights of an individual or a group unless they are prepared to fight for them; and the chances are that the militant policies of labor organizations in the past, while reprehensible in many ways, have been instrumental in changing the attitudes of courts and legislatures toward labor.

When any organization encounters strong opposition, it almost necessarily assumes a militant attitude. The stronger the opposition, the more ruthless the measures which it will employ in self-defence. This has been eminently true in the history of the labor movement. When labor unions were looked upon as illegal combinations, they invariably assumed a revolutionary attitude. Their principles were destructive or Utopian. As they became more powerful they also became more conservative. They abandoned their ideas of industrial and political revolution and satisfied themselves with more immediate and practical reforms. The older and more conservative American trade unions, at the present time, do not advocate wholesale changes in the present wage system. Their leaders feel that the principal business of a labor organization is collective bargaining. Their experience with the practical business of drawing up and interpreting wage schedules has transformed their Utopian ideals and made them practical and conservative. As in all organizations, so in the trade unions, the old and conservative members experience much difficulty in restraining the radical tendencies and ideals of the younger

members, and they find it especially difficult when the organization is meeting with strong opposition from employers.

The struggle between the conservative and radical members of the unions constitutes one of the most interesting chapters in American labor history during the past twenty years. The struggle comes to expression at the annual convention of every national union, as well as at the annual convention of the American Federation of Labor. Attempts have frequently been made to elect Socialists as national officers of the different unions and of the American Federation of Labor. So far, however, the radicals have had very little success, and the policies of nearly all the national unions and the American Federation of Labor are still determined by the old conservative leaders.

Since the trade union is primarily an organization for collective bargaining, it naturally does not busy itself with other things until it is established in this field. When the trade union has succeeded in obtaining shorter hours and higher wages for its members, it begins to devote its attention to their other interests. It becomes a fraternal as well as a trade organization. The typical American trade union of the present time not only bargains in regard to wages and hours; it also protects its members against many of the risks to which they are exposed. Many trade unions have sick benefits. Some have unemployment benefits, and some go so far as to supply an old age pension for superannuated members. Where no systematic benefits are provided, an appeal is frequently made to the local union on behalf of members who are in want, in order to prevent them from becoming public dependents.

Organized labor is afraid of a strong State. With the exception of women, and minors, and government employees, it is opposed to any form of government regulation of the labor contract. It is opposed to having the hours of labor determined by law, and, above all, it is opposed to wage legislation. The organized workers feel that they should be free to determine their own wages and hours of labor in agreement with their employers. State regulation will, they believe, rob them of their freedom and make them slaves of an unwieldy system under which it will be difficult for them to obtain justice. Every time they needed an increase of wages or shorter hours

they would have to appeal to a legislature or a commission, to which it would be difficult to prove the reasonableness of their claims. It is far easier for them to have employers accept their demands, for they are always ready to substantiate them by an appeal to force. The employer, then, has not only to consider the question of increased wages and shorter hours, but also the staying power of the union in the event of a strike.

Experienced labor leaders are convinced that the more a labor organization does for its workers the more power it will exercise over them. If the State takes care of the workers in case of sickness, then they no longer look to their organization for protection, and the labor organization becomes so much the less attractive. If the State regulates the hours of labor, then the trade union loses another of its attractions. If the State determines wages, then the worker has no longer any inducement to belong to the trade union, except it be for political purposes.

The attitude of organized labor in opposing certain forms of labor legislation is not due in any large degree to lack of interest in unorganized workers, but rather to the fear that it may prove the entering wedge for State interference on a larger scale. Labor leaders are well aware that, if legislation should prove successful in the case of unorganized workers, it may be applied to the organized trades, if collective bargaining should break down.

While the attitude of organized labor toward social legislation may seem to progressive social thinkers reactionary, it cannot be said to lack a defence. There is in this country at the present time a strong tendency to magnify the power of the State. When there is question of making provision for sickness or old age, the first thing the ordinary reformer thinks about is compulsory legislation. Compulsory old age and sickness insurance, it is argued, have been a success in Europe, why then not apply them in America? When an industrial dispute is threatened, the remedy which suggests itself to the minds of many is compulsory arbitration or a limitation of the right to strike pending an investigation. It is fortunate that we have in our social organism powerful forces which prevent the immediate enactment of these forms of legislation. The attitude of those who are continually demanding legislation as

a remedy for industrial evils reminds us of a parent whose first impulse is to punish its offending child, or the teacher who first appeals to the sanction of fear in order to influence the tardy student. The considerate parent or teacher will remember that there are other motives besides fear, and that fear is the lowest in the category. When the motive of fear is appealed to, it implies or ought to imply that all the other motives have broken down. The same should be true in regard to social legislation. A compulsory sickness insurance law should imply that a large percentage of the working population is either unable or unwilling to provide against sickness. The limitations of the individual in this regard should not be determined by an appeal to sentiment or an *a priori* philosophy of the State, but should be based on exact statistical studies. What is true in regard to sickness is also true of other forms of social legislation. They are a last resort and should be appealed to only after it is established beyond all doubt that individual initiative has failed to attain an end which is necessary for social well-being. One may therefore sympathize with the policy of trade unions in so far as they oppose hasty and ill-considered legislation or too great an extension of the powers of the State.

It has been frequently said that the trade union lives by strikes; that as their influence has increased, strikes have become more numerous. Even though our recorded experience as expressed in governmental studies may seem to point to this conclusion, there is much to be said on the other side. There are hundreds of strikes among unorganized workers in this country every year of which we have no record. It not infrequently happens that a number of workers go out on strike as a protest against some act of the employer. In such instances the employer generally posts a notice notifying them that, if they fail to report before a certain time, their places will be filled. The workers are defeated, and nothing is heard of the strike outside of the immediate locality.

When labor is fighting an up-hill battle, as has been the case in this country during the past twenty-five years, there must naturally be an increase in the number of organized strikes. In most instances, employers who have no experience with collective bargaining are suspicious of labor organizations and

will suffer the losses of a strike sooner then come to terms with a newly-formed organization.

Ever since the sixties of the last century labor organizations have become increasingly conservative in the use of the strike. They have come more and more to look upon it as a last resort. The constitutions of all the older organizations provide that the local union must make every effort to have disputes adjusted amicably. If the parties fail to come to an agreement, the matter must be referred to the national organization and its sanction obtained before the strike is initiated. This, as may be readily seen, places the control of strikes in the hands of the national officers of the union. These are men who have had a wide experience in collective bargaining, and who appreciate the great losses, financial and otherwise, resulting from strikes. It may be possible for a few radicals to dominate the policy of the local union and to sway the members in times of excitement, but they can have very little influence with the national leaders who generally represent the conservative element in the organization.

JOHN O'GRADY.

*The Catholic University of America,*
*Washington, D. C.*

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## FREEMASONRY'S TWO-HUNDREDTH BIRTHDAY.

THERE are three great international organizations to-day, each professing a distinct philosophy of life, and each aiming to lead man to his destiny. These are the Catholic Church, Freemasonry, and Socialism. Of these three, the second in point of seniority will, on the 24th of this month of June, 1917, celebrate its two-hundredth birthday.

Formerly Masonic historians were wont to trace the origin of their fraternity far beyond the second decade of the eighteenth century, some even to prehistoric times. It is true that Freemasonry has elements in common with and to no small extent derived from many earlier societies, movements, and philosophies: in particular, the old stone-masons' gilds, the literary, scientific, and philosophical academies of the Renaissance, the philosophies of Egypt, Greece, and the Orient, and

the ancient mystery cults.[1] But "speculative" Masonry, the modern international society as we know it, was born, as its own better historians of the last half-century recognize, at London, on the feast of St. John the Baptist, 24 June, 1717.

From England it spread rapidly over the British Empire and most of the Continent, so that by the middle of the century its lodges were to be found even in America and in distant Hindustan. Though torn by many schisms, particularly after the middle of the century, and often strenuously antagonized by Church and State, it retained and still retains a certain unity of purpose and has maintained a fairly steady growth down to the present day.

During these two hundred years, since the "revival of 1717," it has increased in size until it now numbers probably more than 2,000,000 Master Masons. By striking a mean between the varying Masonic estimates, we get the following proportions: English-speaking Masons, about ninety per cent, there being more than 1,500,000 in the United States alone; German and Scandinavian, about four per cent, the bulk of them, about 60,000, being Germans; Latin, about six per cent, divided pretty evenly between Central and South America on the one hand, and Europe, particularly France and Italy, on the other.[2]

This article and the two that are to follow deal only with the Masons. Hence, to avoid misunderstanding, it may be recalled that the Carbonari and Illuminati were not Masonic societies, although they had certain close affinities and relations with Masonry.[3] Nor are such strong organizations as the Odd Fellows and the Knights of Pythias integral parts of Masonry or under Masonic jurisdiction. They are outgrowths from Masonry, are to a great extent modeled on Masonic lines, and

[1] Ludwig Keller, *Die Freimaurerei*, Leipzig-Berlin, 1914, 13-34; A. C. Stevens, *The Cyclopaedia of Fraternities*, N. Y.–Paterson, 1899, 20-2; J. F. Newton, *The Builders*, Cedar Rapids, Iowa, 1915, 118-9 ff.

[2] Keller, l. c., 142-3; G. Gautherot, art., "Franc-Maçonnerie", in *Dict. apol. de la foi cath.*, Paris, fasc. vii, 121-2; Hermann Gruber, art. "Masonry", in *Cath. Encycl.*, ix, 778; *American Tyler-Keystone*, Ann Arbor, Mich., 1910, xxiv, 344-5; and especially, art. "Masons, Free", in *New Internat. Encycl.*, 2d ed., xv, 197.

[3] *Cath. Encycl.*, s. vv.; E. Hein, *Geheime Gesellschaften*, Leipzig, 1913, 63; A. Lebey, *Le socialisme et la Franc-Maçonnerie*, in *Revue socialiste*, Paris, 1910, lii, 259; H. Gruber, *Giuseppe Mazzini Massoneria e Rivoluzione*. 2d ed., tr., Roma, 1901, 73; cf. also *Allgemeines Handbuch der Freimaurerei*, 2d ed., 3 vols., Leipzig, 1863-7, i, 163-6.

are largely imbued with the Masonic spirit; but they are entirely independent organizations. The combined membership of these fraternities in the United States and Canada is nearly 2,500,000.[4]

## The Three Chief Masonic Groups.

The Freemasons of the world may be divided into three main groups, which we shall call for convenience the Anglo-Saxon, the Germanic, and the Latin. The Anglo-Saxon group, by far the largest numerically, embraces the Masons of the United States and the British Empire; the Germanic, those of Germany and the Scandinavian countries; the Latin, those of Belgium, Holland, Switzerland, Turkey, the Slavic countries, and the Latin nations proper of Europe and the Americas. The same spirit of autonomy and self-dependence breathes through all three groups, but with varying intensity and with varying manifestations proportionate in the main to the different degree of favor or opposition met with from the prevailing local political and religious environments. Speaking broadly, the most militant group, the Latin, is frankly political, anti-clerical, and to a large extent anti-religious; the less militant Germanic group is largely anti-clerical, but is neither political nor anti-religious; the least militant group, the Anglo-Saxon, lays stress on belief in God, and is neither political nor distinctly anti-clerical.[5] I say, "broadly speaking," for these generalizations need, as we shall see, to be qualified considerably.

"When Men of Quality, Eminence, Wealth, and Learning, apply to be made, they are to be respectfully accepted, after due Examination; for such often prove good Lords (or Founders) of Work . . . ; they also make the best Officers of Lodges."[6] A Grand Master must "be nobly born, or a Gentleman of the best Fashion, or some eminent Scholar, or some

[4] *Cath. Encycl.*, "Societies, Secret"; *New Internat. Encycl.*, 2d ed., s. vv.

[5] *Bull. of Internat. Bureau for Masonic Affairs*, cited in *TK* (abbrev. for *Amer. Tyler-Keystone*), 1910, xxiv, 344-5; *ditto*, cited *ibid.*, xxiii, 338-9; Keller, l. c., 139; G. Gautherot, l. c., 119-21; Fera, in *New Age Magazine*, the official organ of the Southern Jurisdiction of the Scottish Rite in the U. S. (abbrev., *NA*), 1912, xvii, 91-2; cf. also *TK*, xxiii, 196, 448-9, and xxiv, 11.

[6] *New Book of Constitutions of the most ancient and honourable Fraternity of Free and Accepted Masons*, Dublin, 1751, 138.

curious Architect, or other Artist, descended of honest Parents." [7] Masonry, in its early years, was largely composed of men of rank and education, and a certain exclusiveness still characterizes Masonry. The Germanic group, as well as the English and Dutch bodies, enjoy the patronage of the nobility and reigning families.[8] The majority of the German Masons are from the well-to-do, aristocratic, or educated classes. The French Masons are recruited from the *bourgeoisie* or the *petite bourgeoisie*, rather than from the proletariat. Anglo-Saxon Masonry is somewhat more representative and democratic, but even here "the rabble are not wanted; quality, not quantity, is supposed to be the aim." [9] In particular "the Ancient and Accepted Scottish Rite is not and cannot become the Masonry of the multitude." [10]

## Rites and Jurisdictions.

The first three Masonic degrees, those of Entered Apprentice, Fellowcraft, and Master Mason, are worked universally. The majority of German lodges have these three degrees only, although a number of them have higher degrees up to ten, based on the Scottish Rite.[11]

There are ten distinct Masonic rites or systems, all built upon or including the three blue or symbolic degrees, but only two of the ten, the "York" and the Scottish, can be said to be of international usage.

After an American has been made a Master Mason, he may stop there (and about three-quarters of them do), or he may elect to take either the Scottish or the American York degrees, or both. The American York Rite includes the four degrees conferred in chapters of Royal Arch Masons and the two (or three) conferred in councils of Royal and Select Masters. The commanderies of Knights Templars, open only to Royal

[7] *Constitutions of the Free-Masons*, London, 1723, repr., New York, 1855, 52.

[8] Stevens, l. c., 94-5.

[9] J. D. Buck, in *TK*, 1910, xxv, 135.

[10] J. D. Richardson, Allocution of the Sov.·. Grand Commander of the Supreme Council, 33°.·. of the A.·. & A.·. Scottish Rite of Free-Masonry, South.·. Juris.·., U. S. A., at its biennial session, Oct. 19, 1903, Washington, 1903, 34; cf. also *TK*, xxiii, 172-3. It may be added that the negro Masons in the U. S. are not recognized by the white regular Masons.

[11] *NA*, 1916, xxiv, 58.

Arch Masons, exclude non-Christians, and are not therefore, according to some Masons, more than a side order associated with Masonry.[12]

The Ancient and Accepted Scottish Rite includes the fourth to the thirty-third degree. The thirty-third and last is conferred in recognition of distinguished services to the order. The Mystic Shrine, although open only to 32° Masons or Knights Templars, is a purely social organization, the "playground of Masonry," not an integral part of the Masonic body.

The Scottish Rite did not originate in Scotland, but in France, about the middle of the eighteenth century, and, especially in Anglo-Saxon Masonry, it is the section of the craft most deeply imbued with the spirit of the French Revolution and the philosophy of Comte. The Rite is practised throughout Anglo-Saxon and Latin Masonry, but not in Germanic. This last has however been largely influenced by it.

The relations between the Scottish and the American York bodies in the United States are on the whole cordial, but the spirit of the Scottish Rite, particularly in the Southern Jurisdiction, differs notably from that of the American York, being much more sympathetic with Latin Masonry.[13] Of the total membership of the craft in the United States, more than a fourth are Royal Arch Masons, and less than one-tenth are Scottish Rite Masons; the number of "thirty-thirds" is very small, about 75 active ones and less than 2,000 honorary ones.

There is no central directing body for international Masonry. Not only are the various rites under independent jurisdictions, but also jurisdiction within each rite is subdivided, following for the most part territorial political lines. In Germany, for instance, there are eight independent grand lodges. In the United States each State has an independent grand lodge. The Scottish Rite in the United States is controlled by two Supreme Councils, that of the Northern Jurisdiction embracing the fifteen States north of the Ohio and east of the Mississippi, and that of the Southern Jurisdiction including the rest of the Union.

The various Masonic bodies of the world however keep in more or less close touch with one another through such means

[12] *TK*, xxiii, 204-5; xxiv, 10, 32-3.

[13] Charles H. Lobingier, in *NA*, 1910, xiii, 145-9.

as correspondence, personal visiting, congresses, and particularly through the system of official fraternal recognition.[14] Since 1877, when the Grand Orient of France expunged the references to the Deity from its ritual, recognition has not been accorded to it by Anglo-Saxon Masonry, and it is considered by many to have "parted with all claim to be looked upon as a Masonic body." [15]

## "Lodge Members" versus Masons.

Before passing on to the review of Masonry's tenets and program, two preliminary questions call for a brief answer. First, have Masons any serious tenets and program at all? Secondly, even if they have, how can an outsider get at them?

As for the first question. Latin Masonry has passed through periods of comparative quiescence and inactivity,[16] but no one can doubt its dead earnestness at the present day, even though he minimize its power and achievements. Germany has its "Kasinomaurer" who enter the order for its club features, and others who join with an eye for the main chance,[17] but nevertheless the dominantly serious purpose of German Masonry is unmistakable. Witness, for instance, the recent literary and other activities of the Verein deutscher Freimaurer, which is aggressively seeking to awaken, key up, and direct the whole Masonic body in the Fatherland, and which already embraces one-fourth of the total membership.[18]

What of the Anglo-Saxon brethren, particularly the American? Recreation and goodfellowship, political and economic self-interest, curiosity, interest in relief work—these and other things are very frequently the reasons for joining the order, as Masonic writers themselves complain. In fact, the complaint

[14] Cf. complete table of mutual recognition in *TK*, 1911, xxv, insert after p. 430.

[15] R. F. Gould, *Concise History of Freemasonry*, New York–London, 1904, 454. The Grand Orient controls about four-fifths of French Masonry.

[16] E. g., about the middle of the last century. Cf. Gruber, *Mazzini*, 74-75; Emmanuel Rebold, *General History of Free-Masonry in Europe*, tr., Cincinnati, 1868, p. xviii.

[17] Ernst Schultze, *Die Kulturaufgaben d. Freimaurerei*, Stuttgart-Berlin, 1912, 144-5; cf. also Paul Carus, *Brief Exposition of Freemasonry* (based on a pamphlet by Diedrich Bischoff), in *Open Court*, Chicago, May, 1914, xxviii, 297.

[18] Keller, l. c., 130-7; Schultze, l. c., 112; *NA*, 1912, xvii, 179.

that the brethren have little or no interest in or understanding of the history and mission of their fraternity is one of the commonplaces of Masonic literature. A Mason "of prominence and large official experience" is reported as saying: "If the social features of Freemasonry were removed, there would be nothing left." [19]

Statistics of the proportion of these "knife-and-fork" Masons or mere "lodge members," in the total American membership, are naturally not available. They are referred to as "many", or the "majority", or "a very large majority" of the craft.[20] Even of the Scottish Rite candidates it is stated that "fully 75 per cent . . . have hardly a conception of what the Degrees mean." [21] In spite however of all this, no one at all familiar with Masonic books and periodicals can doubt that a fairly large minority at least of American Masons take their fraternity very seriously indeed, and strenuously aim at something far more than social or economic advantage.

## Secrets.

Granted Masonry's serious purpose, how can an outsider, a "cowan," find out what the purpose is, the society being a secret one?

Its ritual has been and is still hidden from the profane—but who cares? Besides, with good library facilities, any one who wants to take the trouble can get hold of a good part even of esoteric ceremonial and symbol-interpretation. But, as regards the really important features of Masonry, its essential purposes and principles, "il y a bien moins mystère que réserve." [22]

In earlier times, especially on parts of the Continent, these essential purposes, "free thought and political liberty," were carefully guarded. To have come out in the open with them

[19] *New England Craftsman* (abbrev. *NEC*), Boston, May, 1915, x, 257; cf. also *Pacific Mason*, Seattle, 1901, vii, 136.

[20] Ibid., Jan., 1915, x, 110; *Freemason's Repository* (abbrev. *FR*), Providence, R. I., 1891-2, xxi, 208, and 1898, xxvii, 199; J. D. Buck, *Mystic Masonry*, 5th ed., Chicago, 1911, pp. xxxviii, 256; *TK*, 1910, xxv, 126; A. Preuss, *Study in American Freemasonry*, St. Louis, 1908, 5; cf. also D. D. Darrah, *The A. B. C. of Freemasonry*, a book for beginners, Bloomington, Ill., 1915, 5.

[21] *TK*, 1912, xxvi, 324.

[22] Lebey, l. c., 261.

would have been dangerous.[23] But such danger has long since passed, probably even in Russia since the recent revolution, and Masonic writers of standing are unanimous in averring that the fraternity's aims are not only not secret but may and should be given wide publicity.[24] It is true that many Masons do not understand their order's ulterior purposes; but this is chiefly because they lack the interest to study or the mentality to grasp the meaning of its symbolism and the drift of its philosophy of life.[25]

The foregoing views are well illustrated and confirmed by instances such as the following. J. G. Findel, a leading German Mason, had criticized the higher French degrees. The editor of *L'Acacia* replied in substance: Since you have not received the high degrees, you can not know or intelligently criticize them. Findel at once answered: It is not necessary to have received them; for (1) "il arrive souvent que certains de nos adversaires cléricaux possèdent en Maçonnerie une instruction très suffisante"; (2) one can obtain "d'amples renseignements dans des ouvrages imprimés"; and (3) the essentials of Freemasonry are imparted in the very first degree.[26]

Attention might be called to the third of Findel's reasons, in view of the common impression that some profound mysteries and secrets are kept carefully guarded from low-degree Masons and are imparted only in the *high degrees*. As a matter of fact, the standard commentary on Scottish Rite Masonry in which the high degrees are worked is General Albert Pike's *Morals and Dogma*, but the instructions for the first three degrees differ in no essential from those for the higher degrees, and, from the Catholic viewpoint, are no whit less radical. Then, too, to look at the matter sensibly, what secrets of importance, after all, could high-degree Masonry possess in this day of education and culture? Philosophical or scientific secrets? No historian of philosophy or of science could easily be persuaded of this. Secret practical aims? But, as I shall try

[23] Hiram (pseud.), *Le secret maçonnique*, in *L'Acacia*, a leading French Masonic periodical, Paris, 1903, i, 340, 350-1; Keller, l. c., 5.

[24] Hiram, l. c. and ibid., p. 1; Geo. Oliver, *Historical Landmarks and other Evidences of Freemasonry Explained*, 2 vols., London, 1846, i, 2; Buck, *Mystic Mas.*, p. xxxv; Carus-Bischoff, l. c., 294.

[25] Newton, l. c., 63.

[26] *L'Acacia*, 1903, i, 579; cf. also Hiram, l. c., 351-2.

to make clear, these aims are an open book to any one with sufficient library facilities who cares to take the time to investigate.

The present writer is fortunate enough to have access to several thousand volumes of Masonic literature, the majority of them representing Anglo-Saxon Masonry. This and the succeeding articles are based on a study of a selected list of about two hundred of the more important works and articles. Special attention has been given to recent periodical literature and to recent books, as being the best index to contemporary Masonic views.

The present study is expository and historical, not controversial. The first article deals with Masonry's fundamental tenets regarding God, man, and the moral law; the next will treat of Masonry's relations to the State and the Church; the third will be an attempt to interpret in the light of the facts Masonry's relation to the modern world of thought and action.

## God.

"If he [the Mason] rightly understands the Art, he will never be a stupid Atheist, nor an irreligious Libertine."[27] This much quoted passage from the original Masonic Constitutions has been and in the main is still the first article of the Order's creed. The formula is evidence of early Masonry's sympathy with theism, but it falls short of being a categorical rejection of either atheism or militant deism, and historical considerations suggest strongly that it is designedly reserved and elastic.[28] Let us follow its varying fortunes through the two centuries of the order's existence.

*Anglo-Saxon Masonry.* Anglo-Saxon Masonry has always been and is still predominantly theistic, although here and there one glimpses a minor current making vaguely or clearly toward pantheism or idealistic monism.

A belief in God—"a God unto whom it is not folly to pray," as the Scottish Rite often puts it[29]—is required of the candi-

[27] *Constit. of 1723*, 50; cf. ditto of 1751, 137.

[28] Schultze, l. c., 154. The term atheism was used at the time in a somewhat looser sense than we use it, and libertine meant deist or free-thinker. Cf. Keller, l. c., 5-6.

[29] Richardson, *Alloc. of 1913*, in *NA*, xix, 477; G. F. Moore, in *NA*, xxi, 7.

date. No professed atheist can be admitted to membership,[30] and a member who should lose his belief in God ought to "retire from it [Masonry] because the institution in justice to itself cannot tolerate an atheist in its midst."[31] Regular Masons are prohibited from holding Masonic intercourse with those who deny the existence of God.[32] The Grand Orient of France, since 1877, when it erased the customary invocations to the Deity from its ritual and degrees, has not been fraternally recognized by Anglo-Saxon Masons, many and perhaps most of whom consider that it thereby forfeited all claim to be considered a Masonic body at all.[33] Other Masons would not go so far. Newton, for instance, speaking of the Grand Orient's action says: "We may deem this unwise, but we ought at least to understand its spirit and purpose."[34]

"But while Masonry requires a reverent recognition of God, it does not presume to dogmatize about Him."[35] Masonry "does not limit its conception of the Divine, much less insist upon any one name for the 'Nameless One of a hundred names'."[36] "Our reason impels us to admit an intelligent design in Nature and creation and evolution, and we call that behind this intelligent design the Great Architect—the Supreme Universal Intelligence." "That which is behind or under or in the Natural Laws and forces of Nature, because of this apparent intelligent purpose and design, I call Universal Intelligence, and Universal Intelligence is the possession of the Great Architect of the Universe."[37] "There are probably not two men in this country [U. S.] who have an

[30] J. W. Horsley, in *Ars Quattuor Coronatorum*, being the Transactions of the Lodge Quattuor Coronati, no. 2076 (abbrev. *AQC*), London, Margate, 1899, xii, 51; W. W. Westcott, ibid., 1888, i, 56; *FR*, 1895, xxvi, 239; *NA*, 1912, xvii, 603; *TK*, xxiii, 468-9; xxvi, 176, 275; A. G. Mackey, *Symbolism of Freemasonry*, New York, 1869, 89.

[31] Darrah, l. c., 19. There have been, however, a few, though very few, American Masons who were atheists (*NA*, 1915, xxiii, 225).

[32] Darrah, l. c., 11.

[33] J. G. Gibson, in *TK*, xxiii, 423, and xxiv, 11; ditto, in (London) *Freemason*, quoted in *Square and Compass*, Denver, 1909-10, xviii, 148; *FR*, 1898, xxvii, 427.

[34] Newton, l. c., 261.

[35] E. Alfred Coil, in *TK*, xxiii, 469.

[36] Newton, l. c., 262.

[37] J. W. Norwood, in *NA*, 1912, xvii, 609, 611.

identical idea of God. To some he is a personality, more or less distinct; to others he is a spirit without form; to others he is the embodiment of natural law and order."[38] "With the broader concept of religion and of God which has come within recent years it is doubtful if we shall ever hear a candidate deny the existence of a Supreme Being,"[39] and the same writer recalls that Bradlaugh was both a professed atheist and a Mason. One however encounters such latitudinarian views chiefly, albeit not exclusively, in the Scottish Rite literature.

The great bulk of Anglo-Saxon Masons, and in all probability the great majority even of Scottish Rite brethren, have a conception of God identical, in the main at least, with the traditional Christian belief. He is the transcendent Creator of the universe, the Father of mankind, and the author of the moral law. He may and should be prayed to for guidance, mercy, and help. But Masonry, *qua* Masonry, while stressing God's mercy and love, as a rule ignores and rather denies divine punishment for sin—this would be a "dogmatic", an "anthropomorphic" conception of Deity.[40]

A side-current tending toward pantheism made its appearance in Anglo-Saxon Masonry at an early date. "All things are one in the All, and this one is wholly in all things. That which is all in the All, is God, an eternal, immeasurable, and supremely wise Being. In this All we live and move and are. Through this All is every thing begotten and back into this All must all things return. It is the last end and foundation of all things." This passage, from the semi-official and very important Masonic *Apology* published at Dublin in 1738,[41] is almost identical, word for word, with the frankly pantheistic description of the Deity in the *Pantheisticon* of John Toland, the deist.[42] This and other references [43] in the *Apology* leave

[38] *TK*, 1911, xxv, 297.

[39] Richard Pride, ed., in *TK*, 1911, xxvi, 147.

[40] Ibid. This point will be treated more fully in the section on the Soul and Immortality.

[41] Keller, l. c., 5-7, 10-1. I have not had access to the original; the above passage is translated (capitals mine) from the extensive verbatim quotation in Keller, l. c., 7 ff.

[42] *Pantheisticon sive formula celebrandae sodalitatis Socraticae*, Cosmopoli, 1720, 54-5: "In Mundo omnia sunt Unum; unumque est Omne in omnibus. Quod omne in omnibus, Deus est; aeternus ac immensus, neque genitus neque interiturus. In eo vivimus, movemur & existimus: ab eo natum est unumquidque,

little doubt that the author was largely inspired by Toland's work.

With the decline of English deism in the middle of the eighteenth century, the pantheistic tendencies seem to have disappeared from Anglo-Saxon Masonry. They reappeared a century or more later. They are seemingly becoming more definite and pronounced, and perhaps Professor Pound, one of the most scholarly American Masonic writers, is quite justified in forecasting that twentieth-century Masonry will turn more and more to an idealistic-monistic philosophy, although he himself prefers the pragmatist-pluralistic.[44]

Buck fights shy, as Pike had done before him,[45] of the term pantheism, but this is probably on account of a certain odium that has become attached to the designation. Pike's theism is fairly close to if not identical with the traditional Christian, but Buck's philosophy, as propounded in his *Mystic Masonry*, a work frequently recommended to the Masonic searcher after truth,[46] and one which has "met the unqualified approval of certain high Masons,"[47] is unmistakably pantheistic. "Humanity *in toto*, then, is the only Personal God," and one meets continually with such expressions as: "the ordinary crude and ignorant conception of a personal God", "the Eternity of the Universe *in toto*", "the fundamental identity of all Souls with the Universal Over-Soul", worlds "emanating from the bosom of the All", "an exoteric religion and belief in a personal God blotted it [the Secret Doctrine, the true one] out for self-protection", "Spinoza came, per-

in eumque denuo revoluturum, omnium ipse principium & finis". Cf. also ibid., 6, 8, 40, and Hermann Hettner, *Literaturgeschichte des achtzehnten Jahrhunderts*, 5th ed., Braunschweig, 1894, vol. i, 215.

[43] E. g., the quotations from Cicero, Keller, l. c., 7-8, and *Pantheist.*, 49-50, 52.

[44] Roscoe Pound, *Lectures on the Philosophy of Freemasonry*, Anamosa, Iowa, 1915, 74. Republished in *The Builder*, Anamosa, Iowa, Jan.–May, 1915, vol. i, nos. 1-5.

[45] Buck, *Mystic Mas.*, 150; (Albert Pike), *Morals and dogma of the Ancient and Accepted Scottish Rite of Freemasonry* prepared for the Supreme Council of the Thirty-third Degree for the Southern Jurisdiction of the U. S. and published by its authority, ed. of 1872, Charleston, 672; cf. also Sutor in *TK*, xxiii, 485-6. In the present articles we use the term pantheism as being less ponderous than that of idealistic monism.

[46] *NEC*, 1915, x, 378; *Builder*, 1915, i, 144.

[47] Buck, *Mystic Mas.*, p. xv.

haps, as near the truth as any one since the days of the old Initiates." [48]

T. W. Harrison, member of the thirty-third degree, argues that "the Spirit of man that could discover the existence of God must surely be a part of God Himself. . . . No soul of man could discover the existence of God unless that soul is a part of God Himself. And the soul of man must be a spirit immortal, a part of the infinity of God." [49] A small Masonic pamphlet by a writer, of whose standing however in the order I am not sure, states very frankly: "He [God] is everywhere, not a person, but a principle. God is the principle, not a person; there was never a personal God." [50]

That England too is not quite free from the pantheistic influence may be inferred from the public exception taken to Canon Horsley's exposition of theism by Edward Armitage who expressed his sympathy rather with the belief in a "re-absorption into the Deity whence we came . . . and of whom we form a part." [51]

Apart however from what appears to be more or less definite pantheism in a small section of Anglo-Saxon Masonic literature, a considerably larger section shows a tendency to muffle or mute the note of personality in God, and a more recent tendency to emphasize divine immanence at the expense of divine transcendence.

God is the "Universal Soul," the "Absolute and Infinite Intelligence", "the Principle of Principles", and this somewhat impersonal manner of speaking of the Deity constantly recurs. "Masonry does not teach the existence of an Anthropomorphic God . . . we believe God cannot love any one. Because God according to our concept of Him is Love, and not Loving." [52] The same writer, then a member of the editorial staff of the aggressive *American Tyler-Keystone*, speaks of God as "the Absolute, Unknowable God", "the

[48] Ibid., 124, 129, 133, 134, 136, 150.

[49] *TK*, xxiii, 545.

[50] C. F. Ordway, *Freemasonry and the Holy Bible—the Two Reasons*, Maquoketa, Iowa, 1898, 42.

[51] *AQC*, 1899, xii, 59. Cf. also the idea of "emanation" to be treated in the section on the Soul and Immortality.

[52] N. F. de Clifford, in *TK*, 1909, xxiv, 270.

underlying Divine Principle, manifesting itself in, through, and by Nature". Man is "fully conscious of the fact that" he is "but an infinitesimal part of the Supreme All. He and his Father are one." [53]

The emphasizing of divine immanence is met with not infrequenly in recent Masonic literature. For example: "It is the immanent, not the transcendent Deity, for which the present yearns, which alone the future will revere. It is the God in Man, in all existence, manifesting Divinity in every soul, binding life to life with indissoluble chains. This is the essence of the eternal, universal Fatherhood, by the which all men are joined in oneness of being." [54]

This shifting of emphasis from the divine transcendence to the divine immanence is no doubt a Masonic reflection from much of our contemporary non-Masonic literature, while the comparative reticence regarding divine personality suggests Platonic and Neo-Platonic influence.

In concluding this section, I may be permitted to emphasize again the fact that Anglo-Saxon Masonry is predominantly theistic. The pantheistic or quasi-pantheistic elements in it are confined to a small minority, chiefly of the Scottish Rite. The average American Mason just believes in God, and is not interested in abstruse speculation about the ultimate nature of Deity.

*Germanic Masonry.* German Masonry — and apparently Scandinavian too—does not admit professed atheists.[55] But if a Mason loses his belief in God, he should be "tolerated" in the lodge.[56] Findel moreover quotes the "Loi fundamentale de l'Alliance Maçonnique" of Germany as follows: "Elle n'oblige ses membres à se conformer qu'à la religion sur laquelle tous les hommes de bien sont d'accord, c'est-à-dire à se soumettre à la loi morale." [57] When in 1909 negotiations were afoot to bring about a resumption of fraternal relations between German Masonry and the non-theistic French Grand

[53] Ibid., 194-5; cf. J. Hope Sutor, ibid., xxv, 148-9.

[54] *TK*, xxiii, 320; cf. *Square and Compass*, 1907-8, xvi, 42.

[55] Carus-Bischoff, l. c., 299; Gotthelf Greiner, in *AQC*, 1896, ix, 63, 73; Gould, *Conc. hist.*, 461; Schultze, l. c., 154.

[56] Hein, 112, quoting Lenning's *Handbuch;* Keller, 127.

[57] In *L'Acacia*, 1903, i, 231; cf. Schultze, 154-5.

Orient, the conservative Prussian Grand Lodges held out longest; but "a vague formula about the Architect of the Universe would have sufficed them. They were willing to have the phrase viewed as a pantheistic symbol." [58]

While, however, German Masonry clings to the conception of God in its ritual and literature, this conception is to be understood as a symbol, not as a dogma.[59] "The word God stands for the authority of righteousness, and by believing in God Masons mean that they recognize the principle that there is a moral ideal to be observed, and that this moral ideal is a binding principle of conduct for every human being." "The God-conception is the symbol of the human ideal of truth justice and right." "Men who ascribe no reality to the ideas of good and moral . . . do not belong in a community built upon the religion of righteousness and the observance of ethics." [60] Consequently German Masonry has been and is still at odds with the materialistic monists of the schools of Marx and Haeckel.[61]

This growing tendency of German Masonry to reduce the conception of the Great Architect of the Universe to a symbol of simple ethical idealism is surely significant. One can hardly be far out of the way in concluding that for an appreciable number of the brethren this minimum requirement is their maximum actual faith.[62] Apropos of this, an interesting article by Diedrich Bischoff, one of the leading minds if not the leading mind in German Masonry, appeared in *L'Acacia*. He reasons in substance as follows: There is no intellectual proof of the existence of God; yet belief in His existence does no harm and may help some men and make them happy. Hence, do not attack it. If however the belief is exploited to reduce men to blind obedience on the plea of dogma and supernaturalism, then it is bad—attack it. The German

[58] Ch. M. Limousin, in *TK*, 1909, xxiv, 75.

[59] Carus-Bischoff, 298; Schultze, 156; Keller, 127.

[60] Carus-Bischoff, 298-9.

[61] Keller, 124-7; same, *Die geistigen Strömungen d. Gegenwart u. d. öffentliche Leben*, 3. Aufl., *Vorträge u. Aufsätze aus d. Comenius-Gesellschaft*, xviii. Jahrg., 5. Stück, Jena, 1910, 3-6.

[62] Cf. *L'Acacia*, quoted in *NA*, 1914, xxi, 42: "Our brethren know that there exists in Germany an important Masonic Group which is inspired by the Monistic Philosophy".

lodges find that it is helpful to the Masonic cause to invoke the Deity. The French have a different view. Which have chosen the better way? Only experience can tell.[63]

Such lax views are seemingly however not general throughout the German craft. Probably the majority of German Masons give the God-symbol an interpretation approximating at least traditional Christian theism.

The leaning to idealistic monism is much more pronounced than among Anglo-Saxon Masons. In a very able article, from the pen of an anonymous Mason, which appeared in the *Preussische Jahrbücher*, it is stated that Plato and the followers of Paulsen's idealistic monism are "extraordinarily near" to the Masonic "Weltanschauung."[64]

The Verein deutscher Freimaurer, founded in 1861, now comprises about one-fourth of the whole German Masonic fraternity. The Verein combines scholarship and vigorous thinking with aggressiveness, and is largely moulding German Masonic ideals. In what may be looked upon as the most important recent work on German Masonry, a work awarded first honors by the Verein and issued under its special sanction, a work too that was warmly recommended in 1912 by Lord Ampthill, the Pro-Grand Master of the Grand Lodge of England, to Anglo-Saxon Masons,[65] the author, Judge Keller, after referring to the Platonic idea of Deity as the Father of all men, the Eternal Light, the All, or Kosmos, goes on to say that the expression World Soul is perhaps the best characterization of the ideas held by Freemasons regarding the Deity. This World-Soul is held to be self-conscious.[66]

In his other publications,[67] Keller emphasizes the contrast between the Asiatic, scholastic, or traditional Christian conception of God, and the Greek, humanitarian, or Masonic. In the former, God is the mighty master and ruler, who from His throne in heaven governs the world, sternly commands obedi-

[63] In *L'Acacia*, 1903, i, 360-4.

[64] *Christentum, Humanität u. Freimaurerei*, in *Preussische Jahrbücher*, Berlin, Jan.–Mar., 1900, vol. 99, p. 22.

[65] Keller, *Freimaurerei*, 145; (London) *Freemason*, June 29, 1912, quoted in *NA*, 1912, xvii, 202.

[66] *Die geistigen Grundlagen d. Freimaurerei u. d. öffentliche Leben*, Jena, 1911, cited in *NA*, 1912, xvii, 177.

[67] *Freimaurerei*, 13-6; *Geist. Ström.*, 8-18.

ence, and metes out punishment to the wicked and rewards to the good. In the Greek conception on the contrary, God is the builder constructing the temple of humanity, "making Himself known in the All or Kosmos with which He is one." His power flows out in unending powers which work consciously and freely. They are not part of the Godhead owing to their imperfections, but the divine Builder is leading all His imperfect beings toward perfection. In a word He is the "Weltschöpfer und Weltbildner" rather than the "Weltregent". Keller emphasizes the similarity between the Masonic and the Greek ideas of Deity. In this as in many other of its conceptions German Masonry has been strongly influenced by German idealistic philosophy.

To sum up. There seems to be a tinge of agnosticism, if not outright materialism, in German Masonry, while the most aggressive section of the craft holds to a conception of Deity that blurs or mutes the note of divine personality and in so far leans toward pantheism. The remainder appear to hold to an approximately Christian theism.

*Latin Masonry.* The Grand Orient of Belgium in 1876 and the Grand Orient of France in the following year ceased requiring from their candidates any profession whatever of a belief in God. The French Grand Orient, in abolishing the name of God from its degrees and forbidding all ritual appeal to the Supreme Being, expressly stated that it did not intend to make thereby a profession of atheism, but merely to eliminate a dogmatic test. Frederic Desmons, who engineered the measure, was a Protestant minister. Neither the Grand Lodge of France, which includes about one-fifth of the French Masons, nor the French Supreme Council of the Scottish Rite, shared in the action of the Grand Orient. The two former are a little less radical than the last, but members of the Grand Lodge visit the Grand Orient lodges and *vice versa*, and many Masons are members of both bodies.[68]

Not all French Masons are atheists, not even all members of the Grand Orient;[69] but a very large proportion are—perhaps the majority. Atheism penetrated the ranks of

[68] Ch. M. Limousin, in *TK*, 1909, xxiv, 75; Ch. S. Lobingier, *ibid.*, xxxvi, 6, 103; *TK*, xxiv, 549-50; Gould, l. c., 454; *NEC*, 1914, x, 2-4.

[69] *L'Acacia*, 1902, i, 21; *NA*, 1915, xxiii, 225.

French Masonry in the second half of the eighteenth century under the influence of the Encyclopaedists, and in the nineteenth century materialism and the positivist philosophy of Comte largely dominated the craft not only in France but throughout the greater part of the rest of Latin Masonry. Proudhon felt free in 1847 to address the lodge of Besançon as follows: "Justice à tous les hommes et guerre à Dieu, c'est-à-dire à l'absolu"; "dans l'ordre moral, il [Dieu] est la Justice". "Le Dieu des Maçons n'est ni Substance, ni Cause, ni Ame, ni Monade, ni Créateur, ni Père, ni Verbe, ni Amour, ni Paraclet, ni Rédempteur, ni Satan, ni rien de ce que correspond à un concept transcendental".[70]

In the task of getting at the exact conditions of contemporary French Masonry, little incidents like the following are more helpful than long dissertations. A Masonic writer had published in *L'Acacia* an article in which he maintained the existence of God, although giving a more or less pantheistic interpretation.[71] Upon this Findel, the German Masonic historian, made the brief but significant comment: "Prendre la défense du G.·. A.·. de l'U.·. dans une publication française, voilà certes une entreprise téméraire."[72] In the same volume of *L'Acacia*, we find an elaborate thesis attacking the existence of God from the pen of the late Ch. M. Limousin, a leader of the French craft, and another article, by A. Bellanger, in which we are told that God does not exist, and "if He existed, far from adoring Him, we ought much rather to curse and abhor Him."[73]

Oswald Wirth, a leader in the Grand Lodge, thinks American Masons narrow. If belief in God is obligatory for Masons, why not belief in the devil too? "The true divinity in which we all believe" is "Reason."[74] Jean Marie Raymond, Sovereign Grand Commander of the French Supreme Council of the Scottish Rite, in an article distinctly pantheistic in coloring speaks of "the Supreme Intelligence of Cosmos—of which Humanity forms a part", "the Cosmic Unity, the Universal

[70] Quoted by Lebey, l. c., 265-6.

[71] T. S. Arthissata, in *L'Acacia*, i, 298-320, especially 299, 320.

[72] *Signale f. d. deutsche Maurerwelt*, June, 1903, quoted in *L'Acacia*, i, 649.

[73] *L'Acacia*, i, 50-62; ibid., 226.

[74] *TK*, xxiii, 26.

Supreme Intelligence, which is no other than *Life Itself.*" [75] Both the Grand Lodge and the Supreme Council, it may be recalled, retain the symbol of the Grand Architect of the Universe.

Conditions in Italy do not seem to be very different from those in France. The name of the Great Architect of the Universe is still retained—as "an artistic and graphic expression of (the) Being, and one broad and elastic enough", so the general assembly of 1869 at Florence put it.[76] The Grand Orient of Italy endeavors to control both the Symbolic Rite and the Scottish Rite, and carries on an atheistic propaganda, according to Saverio Fera, the presiding officer of the Scottish Rite.[77]

Italian Masonry seems to incline considerably toward agnosticism: "whether God exists or not, our duty as men is the same. Let every one believe what he can and do good to his neighbor. This is salvation." [78]

Some remarks of General Shryock, Grand Master of Maryland, made extempore in the presence of twenty-six Grand Masters of American Grand Lodges—"one of the largest gatherings of Grand Masters ever known in America or perhaps in the world"—are interesting enough to be quoted *in extenso*, as they throw much light not only on Italian Masonry but on American as well.

G. M. Shryock: I will state one case to you. I was in the East some time ago, and on my way back I stopped off in Rome. I had a letter from Brother Carter asking me to investigate the Grand Lodge of that city. In complying with his request I went to considerable trouble, and in my investigations I came in contact with the Grand Master, who was undoubtedly the suavest and slickest article I ever met. I talked to him for more than an hour, and in our conversation I said to him: "I have been told that you are going to strike the name of the Deity from your Constitution." "Why, why should we?" he said. "If we did such a thing, the American Grand Lodges would have nothing to do with us." "Is that the only reason," I

[75] *NA*, 1913, xix, 163-4.

[76] Gruber, *Mazzini*, 100; cf. also pp. 101-9, various quotations from the *Rivista della Massoneria italiana* (abbrev. *RMI*).

[77] *NA*, 1912, xvii, 91.

[78] *RMI*, 1894, 261, quoted in Gruber, *Mazzini*, 101.

asked, "why you do not strike it out?" "Well," he replied, "we are not striking it out." He then turned me over to another man, with instructions to show me through their temple. I was accompanied also by an interpreter, who was a good man and a Mason—an Easterner, but a first-class man and a genuine Mason. Before entering the building my interpreter said to me: "This is not Masonry you are going to see—there is no Masonry in it at all." And yet the other man styled himself Grand Master of Masons!

Going into the lodge room, I looked at the place where the Bible should have been. There was no Bible there, nor did they have an altar. I said to my guide: "Do you ask a man who is about to be initiated into Masonry whether he believes in God?" He replied: "No, not at all, not at all." "But," I said, "would you make a Mason out of a man who did not believe in God?" "Well," he answered, "we don't ask him anything of that kind."

I cabled Brother Carter that there was about as much Freemasonry in the infernal regions as there was in Rome. And yet a large number of the American Grand Lodges recognize the Grand Lodge of Rome! This is an illustration of a foreign Grand Lodge in fraternal correspondence with some of our American jurisdictions.

G. M. Pierce (California): Is not that the rule with those foreign bodies? And can you not do good by not recognizing them?

G. M. Shryock: I went to the Supreme Council of the Southern Jurisdiction, and put the question up to Brother Webber. But all he said was: "Oh, dear, we are in correspondence with him."[79]

Many, if not most, of the other Masonic bodies of the Latin group have been more or less deeply influenced by Positivism.[80] The Servian and Greek lodges require, it is said, the belief in God.[81] The Young Turk party, in great part Masonic,[82] does not lack sceptics; but in the main it clings to theism.[83] Latin-American Masonry, a generation ago when it was more dependent on Anglo-Saxon Masonry, was theistic;[84] but the requirement of the belief in God is seemingly no longer pressed too strictly in many quarters.[85] In

[79] A. F. Pimbley, *The Baltimore Conference of Grand Masters*, Baltimore, 1910, 36-7.

[80] Keller, *Freimaurerei*, 114.

[81] *TK*, 1911, xxvi, 16, 194.

[82] *Freemasons' Chronicle*, quoted in *TK*, xxiii, 226.

[83] Carra de Vaux, *La doctrine de l'Islam*, Paris, 1909, 274.

[84] Andres Cassard, *El espejo masónico*, vol. iv, 2d ed., New York, 1873, 4; M. Vasquez, *Guia de los Masones libres*, ibid., 1877, passim.

[85] Resol. of Committee on Recognition of Foreign Gr. Lodges, Gr. L. of Missouri, in *TK*, 1910, xxiv, 319.

Mexico the Rito Nacional Mexicano has been influenced by "the pagan Masonry of France." [86]

## The Soul and Immortality.

The Masonic Constitutions make no mention of the immortality of the soul, nor strictly speaking, is an explicit profession of faith in it absolutely required of the candidate. Nevertheless this tenet may fairly be said to be an integral element of Masonic teaching, at least among the great mass of Anglo-Saxon and Germanic brethren.[87] Even the more or less distinct leanings toward pantheism observed here and there do not appear to have profoundly modified the belief. Where however, as is the case in much of Latin Masonry, agnosticism and materialism are widely prevalent, the belief is scamped or even frankly rejected by representative Masonic writers.

The bearing of earthly conduct on eternal destiny is not stressed. It seems rather to be taken for granted that an infinitely loving God will just naturally take the soul to Himself in "the eternal Lodge." To regard God as "a *punishing or a rewarding* Supreme Being" is to give Him "finite, human attributes and [He] has ceased to be infinite. Of necessity he is measured with Anthropomorphic calipers." [88] Masonry "inculates *love* and *not fear* of Deity." [89]

No doubt many if not most Christian Masons privately believe in some kind of future reward and punishment; and even in public utterances there occur references to the need of Divine mercy and forgiveness of sin; but the Masonic tendency, itself largely a reflection of non-Masonic currents of thought, is to keep silence about or reject future punishment for sin, especially eternal punishment. The tug-of-war between the traditional Christian and the newer views brings about some interesting compromises. For instance, one writer

[86] Rich. E. Chism, *Una contribución a la historia masónica de México*, México, 1899, 29.

[87] Mackey, *Symbolism*, 11-2, 19, 29, 251; Sutor, in *TK*, xxiii, 37; Geo. Thornburgh, 33°, Hon., *Freemasonry, when, where, how?* Little Rock, Ark., 1914, 42; Horsley, in *AQC*, 1899, xii, 51, and 1904, xvii, 61; Greiner, ibid., 1896, ix, 73; Keller, *Geist. Grundl.*, cited in *NA*, 1912, xvii, 178; cf. also Cassard, l. c., 4.

[88] Rich. Pride, editor, in *TK*, xxvi, 147.

[89] J. Hope Sutor, ibid., 1909, xxiv, 80; cf. also ibid., xxiii, 37, and Keller, *Geist. Strom.*, 12.

maintains that Masonry teaches not only the immortality of the soul but also the truth that character determines destiny. In virtue of this truth the good will be rewarded in the life to come, the writer proceeds to say, but when it comes to drawing the corresponding corollary that the bad will be punished, he becomes noticeably vague.[90]

The general trend of modern Anglo-Saxon and Germanic Masonic teaching regarding the divine sanction to the moral law might be summed up as follows: God does not punish man; He scarcely rewards him; He loves him.

Before leaving the subject of the soul, a word or two regarding two other points may not be out of place.

Occasionally one meets with a recrudescence of the Neo-Platonic doctrine of emanations. "We need not dispute nor debate," wrote Gen. Pike, "whether the Soul or Spirit of man be a ray that has emanated or flowed forth from the Supreme Intelligence, or whether the Infinite Power hath called each into existence from nothing . . . ; for in either case it may be said that in man the Divine is united to the Human." [91] Pike leaves open likewise the question of the pre-existence of the soul.[92]

More recently a few Anglo-Saxon Masons have shown a marked sympathy with the Hindu philosophy, and reference to reincarnation, karma, and absorption into the infinite are rather frequent among the more advanced section of the craft.[93]

## MORALITY.

"Masonry is a system of morality veiled in allegory. But to define Masonry in the simplest language possible would be to say that it is the science and art of right living." [94] Definitions identical with or similar to the foregoing are commonly met with, particularly in Anglo-Saxon Masonic sources. And indeed in any "definition" of Masonry, morality should be

[90] Geo. R. Van De Water, in *Masonic Observer*, Minneapolis, Feb. 20, 1911, xii, 2.

[91] *Morals and Dogma*, 858, 76; cf. also A. G. Mackey, *Encyclopedia of Freemasonry and its Kindred Sciences*, ed. of 1916, McClure, Phila., 280, 628.

[92] *Morals and Dogma*, 76, 440.

[93] Buck, *Mystic Mas.*, 54, 56, 129, and passim; E. Armitage, in *AQC*, 1899, xii, 58-60; cf. also *TK*, passim, and xxv, 124-5.

[94] Darrah, l. c., 7.

given the place of honor. For, although the three great Masonic groups differ in many important respects, they nevertheless all agree that right living is *a* and even *the* fundamental ideal and aim of their order.[95]

This aim is particularly stressed and urged in Germanic and Anglo-Saxon Masonry, and in the latter's literature one encounters very numerous poems, addresses, editorials, and magazine articles that are practically sermons on the moral virtues. That many Masons do not practise what their order preaches to them is frankly recognized by Masonic moralists, who however add that such delinquency can no more be charged to their fraternity as such than the bad lives of many professing Christians can be chalked up against Christianity.

While however all three Masonic groups are united in professing their essential aim to be the moral improvement of the individual, and in recognizing more or less explicitly the need of personal effort in the attainment of their ideal, they differ appreciably in assigning the basis and sanction of the moral law and its relation to religion.

The large materialistic and agnostic sections of Latin Masonry naturally do not pay much attention to religious sanctions. In sharp contrast on this point with their Latin brethren, the vast majority of Anglo-Saxon Masons, being theists, explicitly affirm the moral law to be a revelation of the Divine Will. And perhaps their chief reason for excluding atheists is their conviction that atheism destroys the strongest motives for moral conduct.[96] In so far, Anglo-Saxon Masonry and traditional Christianity are at one. They part company in their views of the exact nature of the divine sanction. Masonry does more than put the salutary fear of God in the second place; in the main it distinctly combats this motive. "It is not the fear of God which is the beginning of Wisdom, but the knowledge of self which is Wisdom itself."[97] Wrong-doing is punished or rather brings its own punishment, not so much in the future life as in the present, not so much by direct divine retribution as by its own natural consequences.

[95] Bull. of the Internat. bureau of Masonic intercourse, cited in *TK*, xxiii, 449.

[96] Cf. Thornburgh, l. c., 42.

[97] N. F. de Clifford, in *TK*, 1910, xxv, 61.

Occasionally too the Hindu law of karma, of automatic retribution, is explicitly professed.

One other point needs to be emphasized. In Scottish Rite circles particularly, the end to be attained through observance of the moral law is, above all, emancipation—emancipation from the tyranny of the passions.[98]

German Masonry has in the main particularly stressed the need of personal moral effort as a means of self-development and self-perfection.[99] Consequently it strongly condemns materialistic and mechanical philosophies of life; for "a man who maintains that human life is void of purpose will . . . prove unfit to be a representative of that true and efficient fraternity." [100]

The majority of Germanic Masons are church members, and so probably hold views approximating the traditional Christian one on the relation between religion and morality, but we find, especially in the increasingly strong current represented by the influential Verein deutscher Freimaurer, a farther and farther drifting from Christian moorings. The tendency already noted of a large proportion of German Masons toward a quasi-pantheistic philosophy, akin to and perhaps directly or indirectly derived from the ancient Greek, has naturally affected their conception of the relations of religion and morality. The traditional Christian idea of a God who not only loves but rules, commands, rewards, and punishes, is rejected, as it makes a slave of man.[101] Love alone, not fear, makes man free. God is the builder raising up the human race to the perfection of a self-governing family.[102] Thus God becomes a sort of senior partner; there is an evident shrinking from the idea of divine *authority*, and, as in the ancient Greco-Roman world, an emphasis on the idea of a *self-reliant* humanity.[103]

A further general consideration may be noted. In Anglo-Saxon and Germanic Masonry, and to a lesser extent in Latin,

[98] Cf. Lobingier, in *NA*, xiii, 149.

[99] Pound, l. c., 30; Schultze, l. c., 189.

[100] Carus-Bischoff, l. c., 299-300; cf. also Keller, *Geist. Ström.*, 3-6, and *Freimaurerei*, 124-7.

[101] Keller, *Geist. Ström.*, 11.

[102] Ibid., 12-4.

[103] Cf. W. E. H. Lecky, *Hist. of the Rise and Influence of the Spirit of Rationalism in Europe*, ed. of 1910, London, etc., i, 355.

the primary aim is the development and perfection of the *individual.* Perfect the individual, and you will thereby perfect the family and the state.

I might also add that while theoretically all three great Masonic groups maintain that moral culture is their essential aim, this aim is actually and actively emphasized chiefly by the Anglo-Saxon and Germanic groups. The Latin group is more occupied with political affairs, and less with moral improvement, except through social and political means.

What precisely is the Masonic ethical ideal? The cultivation of those virtues which all men agree in recognizing as virtues—such as justice, honesty, truthfulness, charity, kindness, gratitude, forgiveness, temperance, chastity.[104] Not only by symbol and ceremonial, but also, particularly among the Anglo-Saxon brethren, by the spoken and written word, these virtues are insistently inculcated. In fact, some of the American Masonic periodicals remind one very much of church magazines for family reading. One misses the distinctly Christian motives, the theistic and non-religious motives being urged almost exclusively; but these moral exhortations are as far as they go very commendable, and some of them show evidence of no small originality, forcefulness, and psychological insight.[105]

Let us take up in particular a few points here and there from the Masonic ethical code. Anglo-Saxon Masonry does not appear to have any distinctive attitude on the subject of divorce. A Mason's duty of support and love to his family are often insisted upon. But I have rarely come across any reference to the divorce queston. Latin Masonry, however, in France, Italy, and Portugal at least, has taken an active part in advocating legislation permitting divorce and remarriage.[106]

[104] Cf. *Constit. of 1723,* 51-6 passim; "Apology for the Free and Accepted Masons, Occasioned by their Persecutions in the Canton of Berne, with the present State of Masonry in Germany, Italy, France, Flanders and Holland", in Scott's *Pocket Companion and History of Free-Masons,* 2d ed., London, 1759 (also in Geo. Oliver's *Golden Remains of the Early Masonic Writers,* iii, London, 1847), 296-9; Rob. Morris, *Masonic Odes and Poems, New York,* 1864, passim; Rebold, l. c., 426; Pike, l. c., 17-8 and passim; Mackey, *Encycl.,* 834-5; Richardson, *Alloc. of 1903,* 25-31.

[105] E. g., some of ethical sections in Pike's *Morals and Dogma.* Cf. for instance the splendid pages on Rash judgment, 130-5.

[106] Hiram, in *L'Acacia,* 1903, i, 434; *RMI,* in Gruber, *Mazzini,* 98; Ribera y Rovira, *Las primeras leyes de la República portuguesa,* Barcelona, 1911, 24; Magalhães Lima, *Le Portugal libre penseur,* Lausanne, 1912, 12.

While the early Masons from all accounts enjoyed their bottle of wine, and while the majority of modern Masons, including the Anglo-Saxon, are not total abstainers,[107] admonitions against excess in the use of stimulants are very common throughout Anglo-Saxon Masonic literature.[108] In England some of the lodges receive only total abstainers,[109] and in the United States nearly a half of the state Grand Lodges will not receive application for admission from men engaged in any way in the liquor traffic.[110] At the elaborate dinner given in October, 1912, at Washington, D. C., to about 500 guests on the occasion of the Second Quinquennial International Conference of the Supreme Council of the Scottish Rite, the following note appeared on the menu cards: "The Statutes of our Supreme Council forbid the use of wines or liquors at any social function of our Bodies. We are sure our guests will pardon the absence of wine at this dinner." [111]

Benevolence, relief, and charitable activities are a prominent feature of Anglo-Saxon, and in a considerable but lesser degree of Germanic Masonry.[112] Relief is for the most part given to members in good standing, or to their families, widows, or orphans. In another field the application of the principle, charity begins at home, is evident. For, "everything else being equal, Masons should prefer one another in business deals or in any other method of advancement which appears." [113]

In the name of fraternity, the basal principle of Masonic ethics, very frequent pleas against militarism and war are scattered through the literature of all three groups of Masonry.[114]

[107] G. W. Speth, in *TK*, 1911, xxv, 415.

[108] Cf., e. g., *Constit. of 1723*, 54-5; Thos. S. Webb, *Freemason's Monitor*, Montpelier, Vt., 1816, 39.

[109] Speth, l. c.

[110] *The Builder*, 1915, i, 248; Pimbley, l. c., 18-9; *TK*, xxiv, 42; Speth, l. c.

[111] *NA*, 1912, xvii, 485; cf. also Richardson, *Alloc. of 1903*, 37.

[112] Findel, *History of Freemasonry*, 2d ed., tr. London, 1869, 385; Rebold, l. c., 105; Mackey, *Encycl.*, 64; Schultze, 115-8.

[113] Cf. R. A. Browne, in *TK*, 1911, xxvi, 176; *Pacific Mason*, 1901, vii, 136; cf. also *TK*, xxv, 126.

[114] Cf. Rebold, l. c., 62; *TK*, 1912, xxvii, 2; Ernesto Nys, *Origini glorie e fini della Massoneria*, tr., Roma, 1914, 7; Gruber, *Mazzini*, 97, 99, 114-7; Lord Ampthill, quoted in *TK*, 1910, xxiv, 499; ibid., xxiii, 109, xxiv, 52-3, xxvi, 221-2, xxvii, 209; Richardson, *Alloc. of 1911*, ibid., xxvi, 258-60; Pike, *Mor. and Dogma*, 124; *NA*, 1915, xxii, 62-4.

As far back as 1845 Prince William of Prussia in a circular letter to the Prussian lodges sounded the call of Masonry to stem the tide of materialistic socialism by actively participating in the movement for social and economic reform,[115] and in the 'sixties and 'seventies German Masonry entered seriously into the field.[116] Latin Masonry has largely aimed at this goal of reform through its political program.

General Pike pleaded the cause of justice to the working classes in some eloquent passages of his *Morals and Dogma*,[117] but the real interest of Anglo-Saxon Masonry in economic and social justice is of comparatively recent date. In England an impulse was given to the movement in 1912 by Lord Amphill.[118] In America, Masonic writers are more and more awakening their brethren to the need of action along these lines,[119] and in the two leading American Masonic periodicals, the American *Tyler-Keystone* up to its suspension in 1913 and especially the *New Age* since 1914, articles calling attention to the social and economic injustices around us and urging greater activity in bringing about an amelioration of the lot of the working classes, are frequently met with.[120]

Such in brief outline is the Masonic creed or fundamental philosophy of life. In its varying phases it represents the three chief religious and ethical philosophies of all time, ethical monotheism, idealistic monism, and materialistic monism, with all kinds of intermediate positions bridging the extremes. Ethical monotheism is the characteristic creed of Anglo-Saxon Masonry. Idealistic monism, or something that leans that way, while not unknown in Anglo-Saxon Masonry, attains a more hardy growth in the German craft. Among the Latin brethren agnosticism or materialistic monism has made great inroads.

In the next article I shall take up the relations of Freemasonry to the State and the Church.

JOHN COOPER.

*Washington, D. C.*

[115] Keller, *Freimaurerei*, 117, 146.

[116] Ibid., 120-1, 125.

[117] *Morals and Dogma*, 12, 340-51.

[118] Keller, l. c., 146.

[119] Pound, l. c., 19-20.

[120] Cf. *TK*, xxiii, 319-20; xxiv, 45-6; xxvi, 530, 532-5; xxvii, 60-2; *NA*, 1915, xxiii, 71; xxiv, 20, 79-82, 103-6, 115, 195-9; xxv, 79-83.

# Analecta.

## ACTA BENEDICTI PP. XV.

### I.

MOTU PROPRIO: DE ATTRIBUENDA SANCTO OFFICIO CENSURA LIBRORUM ET POENITENTIARIAE APOSTOLICAE CONCESSIONE INDULGENTIARUM.

BENEDICTUS PP. XV.

Alloquentes proxime in Consistorio Sacrum Cardinalium Collegium, ediximus consilium esse, ut ordinationem Romanae Curiae, praeclarum opus Decessoris Nostri fel. rec. Pii X, perficeremus in ea quoque parte, cui is ob quaedam rerum adiuncta supersedisset, id est Ss. Congregationes coniungendo Indicis et Sancti Officii. Inspecta enim natura utriusque Congregationis, quum censura librorum, quod esset munus unius, contineretur munere *tutandi doctrinam fidei et morum*, quod esset alterius, ex eis Congregationibus unum fieri omnino apparebat oportere, vel ad praecavendas de competentia controversias quae facile inter eas orirentur. Nunc igitur id exsequentes consilium, Motu Proprio haec constituimus et sancimus:

I. S. Congregatio Indicis iam nunc non erit.

II. Quod fuit usque adhuc proprium munus S. Congregationis Indicis, erit posthac Sancti Officii de libris ceterisque scriptis censuram facere.

III. Ad ministeria quae sunt apud S. Officium, accedat peculiaris Sectio de Indice; eique addicantur Officiales qui exstinctae Congregationi ministrabant. Rationem autem eius Sectionis ordinandae S. Congregatio Sancti Officii definiet, Nobisque probandam proponet.

IV. Ne autem Sancti Officii negotiorum moles nimis hac accessione crescat, quidquid ad Indulgentias pertinet, omne iam esto Poenitentiariae Apostolicae: quae quidem pro suo instituto iudicabit de omnibus quae spectant ad *usum et concessiones Indulgentiarum, salvo iure S. Officii videndi ea quae doctrinam dogmaticam circa novas orationes et devotiones respiciunt.*

V. Sectio de Indulgentiis, quae est apud S. Officium, cum suis officialibus, ad Poenitentiariam Apostolicam transferatur: quam ipsam Sectionem Cardinalis Poenitentiarius Maior, Nobis consultis, ordinandam curabit.

Haec statuimus et praecipimus, contrariis quibuslibet, etiam speciali mentione dignis, non obstantibus.

Datum Romae apud S. Petrum, die XXV martii MCMXVII, in festo Incarnationis Dominicae, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

II.

AD R. D. IOANNEM FRANCISCUM NOLL, SACERDOTEM, CURIONEM ECCLESIAE SANCTAE MARIAE HUNTINGTONII, COMMENDANS CATHOLICAM EPHEMERIDEM "SUNDAY VISITOR".

Dilecte Fili, salutem et apostolicam benedictionem.—Catholicam ephemeridem *Sunday Visitor* in qua moderanda plures iam annos es totus, duo, prae ceteris sunt quae Nobis commendant: susceptum a te propositum vulgandi atque illustrandi catholicam doctrinam adeo, ut arctius eidem devincas catholicos et non catholicos lucreris, et praeclarum iudicium quod de eadem ephemeride fecisse accepimus cum Decessorem Nostrum f. r. Pium X, tum etiam alios auctoritate praestantes gravesque viros. Alterum enim te bonum praestat mysteriorum Dei dispensatorem: testatur alterum in persequendo proposito sancto te rectam tenere viam et ubere cum fructu adlaborare. Quidni igitur acceptis laudibus Nostra accedat commendatio? Quin etiam ita facere libet, ut currentem te, si quid est opus,

incitemus, et apostolicam tibi impertientes benedictionem, alacritatem tuam et eorum, quibus uteris adiutoribus, divinae permuniamus gratiae auxiliis.

Datum Romae apud S. Petrum, die XI martii MCMXVII, Pontificatus Nostri anno tertio.

BENEDICTUS PP. XV.

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## SUPREMA SACRA CONGREGATIO S. OFFICII.

### DE SACRAMENTO EXTREMAE UNCTIONIS IN CASU NECESSITATIS CONLATO.

In plenario conventu Supremae Sacrae Congregationis Sancti Officii, habito feria IV, die 31 ianuarii 1917, proposito dubio: "An administrato Sacramento Extremae Unctionis in casu necessitatis unica Unctione in fronte adhibita, per verba: *Per istam sanctam Unctionem indulgeat tibi Dominus quidquid deliquisti. Amen*", cessante periculo, singulae Unctiones, ad tenorem Decreti diei 31 ianuarii 1907 [1] supplendae, sub conditione adhibendae sint vel non? Emi ac Rmi Dni Cardinales in rebus fidei et morum Inquisitores Generales, omnibus mature perpensis, praehabitoque RR. DD. Consultorum voto, respondendum decreverunt:

*Negative* ad 1^am^ partem: *Affirmative* ad 2^am^.

Et sequenti feria V, die 1 februarii eiusdem anni, SSmus D. N. D. Benedictus divina providentia Pp. XV, in solita audientia R. P. D. Adsessori eiusdem Supremae Sacrae Congregationis impertita, Emorum Patrum resolutionem adprobavit et confirmavit. Contrariis non obstantibus quibuscumque.

Datum Romae, ex Aedibus S. Officii, die 9 martii 1917.

ALOISIUS CASTELLANO, *S. R. et U. I. Notarius.*

[1] The decree here referred to is probably that of 25 April, 1906.

# Studies and Conferences.

## OUR ANALECTA.

The Roman documents for the month are:

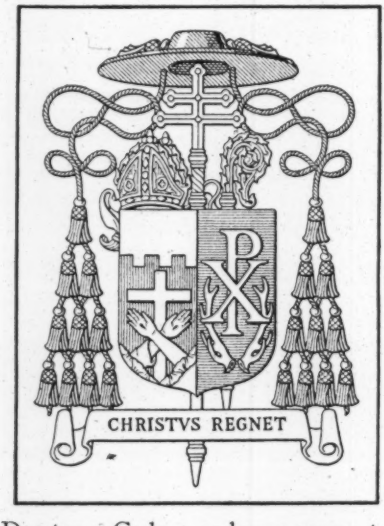
MOTU PROPRIO of Pope Benedict XV abolishing the S. Congregation of the Index and transferring its functions to the Holy Office; also assigning to the Penitentiary Apostolic the granting of Indulgences.

LETTER OF THE HOLY FATHER to the Rev. John Francis Noll, LL.D., Rector of St. Mary's Church, Huntington, Ind., commending *The Sunday Visitor.*

S. CONGREGATION OF THE HOLY OFFICE decides that, when Extreme Unction has been administered, in a case of necessity, by the anointing of the forehead only, and the short form of words, the other senses are not to be anointed later on, even conditionally.

## SOME RECENT EPISCOPAL ARMS.

I. ARMS OF THE ARCHBISHOP OF SAN FRANCISCO.



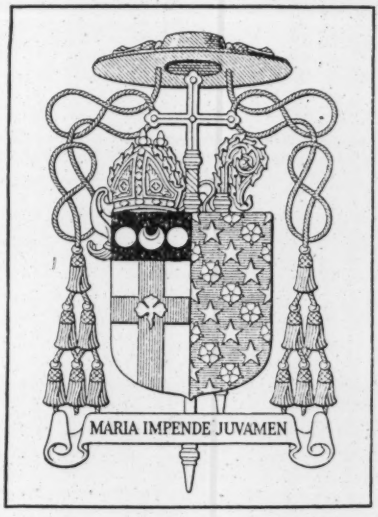

Impaled.[1] Dexter: Gules, a long cross traversed by two

[1] "Impaled" means that the shield is divided vertically, each half being called an "impalement" and holding a complete, independent coat-of-arms. "Dexter" and "sinister" refer always to the bearer's, not the onlooker's, right and left.

forearms in saltire issuant from clouds in base, one in bend naked, representing the arm of our Saviour, the other in bend sinister habited, representing the arm of Saint Francis, all argent and both bearing the stigmata proper; a chief embattled of the second (See of San Francisco). Sinister, Azure, a Chi-Rho encircled in base with a pair of stag's attires argent (Hanna).

The arms of the see show, abstractly as is the nature of heraldry, by means of the "embattled" line between the "chief" (upper third) and the "field" (the main background), a high city wall; against this, as defence, stands the Cross with the "conformities of Saint Francis" simply tinctured in silver to avoid confusion with the arms of the Franciscan Order. In the Archbishop's personal impalement the single pair of stag horns are a reminiscence of the three full stag heads on the arms of the Hanna family.

II. ARMS OF THE BISHOP OF HARRISBURG.

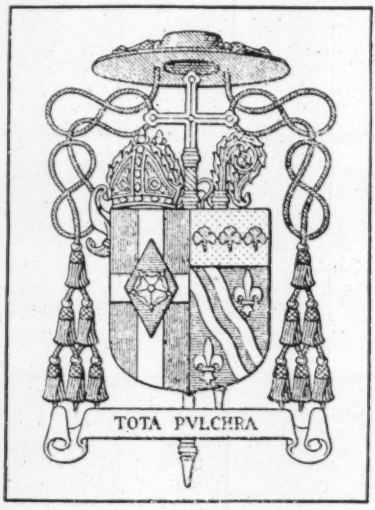



Impaled. Dexter: Argent, on a cross gules a trefoil of the field; on a chief sable a crescent argent between two plates (See of Harrisburg). Sinister: Azure, semé alternately of stars and roses argent (McDevitt).

The arms of the see show the Cross of our Faith charged with the shamrock of Saint Patrick, Patron of the Cathedral

Church; the black chief and the two "plates", or silver discs, are from the Penn arms and have a purely territorial significance; the crescent is from the Harris arms, and is also, ecclesiastically, the symbol of the Immaculate Conception. The Bishop in his personal impalement desired to express nothing beside his devotion to Our Lady. As both reverence and a respect for the ancient conventions of heraldry forbade the use of a sacred effigy in this personal connexion, the Bishop's arms show simply a blue field embroidered with two of Our Lady's heraldic emblems, he contenting himself with a coat of the Blessed Virgin's livery, rather than mistakenly trying to identify himself by means of her portrait.

III. Arms of the Bishop of Winona.




Impaled. Dexter: Gules, on a cross argent a lozenge azure charged with a rose of the second (See of Winona). Sinister: Azure, two bends wavy between as many fleurs-de-lis argent; on a chief or three trefoils vert (Heffron).

The Indian name Winona has been translated "fairest daughter of the tribe". To the Catholic this description is at once fulfilled by Our Lady, and her fairest symbol, the rose, has been used on a "lozenge" (the diamond-shaped panel on which, instead of a shield, are shown the arms of virgins and

widows) to indicate heraldically the name of the see, the lozenge being displayed on the Cross as a support. The personal impalement of the Ordinary was designed in Rome: in it the fleurs-de-lis and the trefoils, or shamrocks, are expressive of the French and Irish origins of his family.

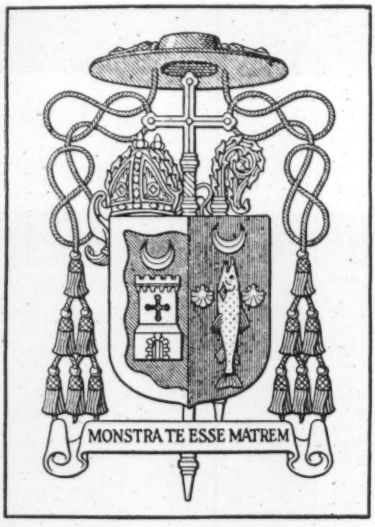
IV. ARMS OF THE BISHOP OF CHARLESTON.

Impaled. Dexter: Per bend or and gules, on a bend argent three crosses ancrées sable; a "chief of England"—i. e. gules, a lion passant guardant or (See of Charleston). Sinister: Argent, a lion gules charged on the shoulder with an escallop of the first; on a chief sable three trefoils argent (Russell).

The arms of the see are based on those of its founder, Pope Pius VII (Chiaramonti). As it would have resulted in too complicated a coat to retain that Pontiff's impalement of the full arms of the Benedictine Order, the three Moor's heads on the Chiaramonti "bend" have been replaced by three crosses of Saint Benedict. The see city was named in honor of Charles II of England, and it was felt that some heraldic indication of the name "Charleston" was desirable. The choice of the lion from King Charles's arms was readily made in consideration of the fact that, in the manner of *armes parlantes*, its appearance on the diocesan coat would also honor the first

Bishop, the Right Rev. John England. The ancient Russell coat is used in the Ordinary's personal impalement with one change and one addition: in the chief three trefoils are substituted for the original escallop shells, in honor of the Bishop's rectorship of Saint Patrick's Church, Washington; and the lion has been marked with one of the escallop shells from the arms of his mother's family (Patterson) as a symbol of affection.

V. ARMS OF THE BISHOP OF ZAMBOANGA.




Impaled. Dexter: Vert, a tower and in chief a crescent, a bordure wavy (dimidiated) all argent (See of Zamboanga). Sinister: Gules, a salmon in pale between two escallops in fess or and in chief a crescent argent (McCloskey).

The arms of the see indicate a fertile, green island on a silver waving sea. The heraldic "tower" symbolizes both the old Spanish stone fort that still remains there, and that tower of strength, marked with the cross—the Catholic Faith. Above the tower is the symbol of the Immaculate Conception, in honor of the dedication of the Cathedral Church. The Bishop's personal impalement shows one of the salmons from the coat of the O'Cahans, from whom, according to O'Hart, the McCloskey's are derived. Apart from this, it is an appropriate emblem for a bishop, who is to be a "fisher of men". Flank-

ing the fish are the shells, attributes of Saint James, the Bishop's name patron, and above again appears the symbol of the Immaculate Conception representing both the Bishop's special devotion and his American rectorship.

PIERRE DE CHAIGNON LA ROSE.

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## PRAYER BOOKS A VITAL NECESSITY FOR CHILDREN.

Did you ever have this experience? You went to a parish to assist in hearing children's confessions. As you came into the church, you saw the children sitting here and there in little groups, intensely alert and restless but not prayerful. You entered the confessional. There was a rush, resembling a stampede. The children began crowding one another for the first place. They came so close it seemed they could hear almost every word that was whispered. Soon a hissing sound told of conversation begun. Half-suppressed mirth followed. The little penitents, if this term could be applied to them, entered the confessional. The proper form of making their Confession they had forgotten, if they had ever known it. Their consciences had not been examined. Repentent disposition of soul seemed manifestly wanting. You labored away as best you could with one after another, gradually growing tired, irritated, and discouraged. When your task was done, you felt intense regret that such cases ever existed, and thanked God from the heart that they were so rare.

"A little training by the pastor in orderly discipline and the proper use of the prayer book", you murmured to yourself, "would have remedied this flagrant evil, which will increase in these lives as years pass by."

No doubt you have assisted in hearing the confessions of children in a parish where there was a parochial school. The good Sisters escorted the children from the class-rooms to the church; and under their restraining guidance all was orderly and quiet. In fact, you marveled at the silence of the little ones, at the correctness of the manner in which they confessed their sins; and yet as you gazed into their faces you instinctively perceived there was something wanting. The children did not have that help without which neither pastor nor Sister

can attain complete success. Not a child in the church had a prayer book! Strange fact, but true!

How much more clearly they would have understood the Sacrament of Penance, how much more thoroughly they would have appreciated this, how much better they would have been disposed, how much more grace they would have received from God through this Sacrament, how much more fruitful would have been their confessions of the future, if they had been educated to use a prayer book rightly when going to Confession!

You have heard confessions also in a parish where the children were educated to receive the Sacrament of Penance in a truly worthy manner. Orderly, quietly, devoutly, they came to the church with prayer books. They said the prayers in preparation. They examined their consciences. They aroused their souls to true repentance. They brought clearly to mind every word they intended to say in the sacred tribunal. They made their confession intelligently and sincerely; and, retiring to their place, they returned thanks, said their penance, and departed from the church with a firm resolution never to sin again and with a fervent prayer to God to enable them to keep this holy resolve.

This time when you finished your task, your soul was filled to overflowing with courage, inspiration, and joy; and you marveled that any good, zealous pastor could be induced by any cause to educate the children otherwise. Surely, no person can reasonably doubt that a prayer book is vitally necessary for children who are going to confession. Much less can one reasonably doubt that it is even more vitally necessary for children who are assisting at Mass.

You go into a church during the children's Mass and study the boys and girls there assembled. They occupy nearly every sitting. Some are scarcely more than infants. Others have grown almost to manhood and womanhood. With what conscientious care the good pastor has arranged the boys on one side and the girls on the other, and even placed some faithful Sisters or lay persons to guard or restrain them from irreverent mischief! As you stand in the rear of the church, observing but not observed, you see the sanctuary boys equally distributed in precise order on either side of the celebrant.

At first glance, all seems ideally perfect. The children appear neatly dressed, with hands and faces scrupulously clean and hair well combed. It is a beautiful sight! Inspiring!

"Surely," you think, "here pastor and parents are most diligent in the performance of at least one sacred duty!"

You are held fascinated in contemplation.

Soon a spirt of restlessness begins to be manifest. The little feet begin to swing back and forth like pendulums. Now some tiny shoe strikes the pew in front. Then another larger one knocks against a kneeling-bench, or scrapes it raspingly. Then others follow, breaking the stillness of the solemnity. Little faces begin to turn to the right and left, showing that little minds are beginning to wander to other objects than the Holy Sacrifice. Here a youngster begins to twirl his hat. There a cap glides from the fingers of some mischievous rogue to the other end of the pew. A furtive hand reaches into a pocket, and soon some favorite brand of gum is being chewed with manifest relish. These and other forms of distraction increase as time goes on. Even the boys in the sanctuary are dominated by the same spirit of restlessness. Various objects within the range of vision are being studied. One boy is gaping listlessly, thinking perhaps of some prospective ball-game or excursion of pleasure. Another is sitting on his heels in a position, to say the least, grotesque; and still another is kneeling camel-like, his elbows resting on the low bench in front of him and his chin reposing on the palms of his hands. One or two of the sanctuary boys and a few of the other children are devoutly reading prayer books, and a few more are occupied with the Rosary.

Quietly and without distraction, you wander to the front of the church and scan the multitude of faces. Some are devout. The vast majority are indicative of lassitude and distraction. In the rear, many of the larger boys and girls are making occasional remarks. Some are carrying on extended conversation. The older the children, the less faith and devotion they seem to manifest. What is the matter? To what, in great measure, may the cause of this evil be attributed?

You kneel at the *prie-Dieu* in the sanctuary, and, shading your vision from the sight of all external things, you are lost in thought. What is the answer to this question?

A new vision appears. The great work done for these children is supplemented and made comparatively perfect. In the hand of each child, even of those six or seven years of age, is a beautiful little prayer book. So well had the good parents been instructed and trained by the zealous pastor that before the children left home they had been provided with these books even more solicitously than they had been supplied with suitable clothing.

What prayers are they reading? "The Prayers at Mass", which are the very prayers that the priest at the altar is saying, rightly abbreviated and adapted for their use. The prayers for the younger children are very, very short and the illustrations very, very beautiful, at least in the estimation of the children. All these children with their lovely faces, enhanced in beauty by that comeliness which the glow of true devotion alone can give, are joining as with one mind and heart with the priest at the altar and the High Priest, Jesus Christ, in offering the Holy Sacrifice. The older the children, the more fervent and intense is the devotion.

The time for Communion approaches. Some of the children turn to the prayers before and after Communion; others continue reading the Prayers at Mass. Both of these are adapted for a proper preparation for Holy Communion and a proper thanksgiving after it.

The priest has turned to them, holding in his hand their Lord and Saviour, and saying, "Domine, non sum dignus". The children approach the altar-rail. Could even angels appear more beautiful and holy, or manifest more evidently reverence and love? Some of the children, a comparatively small number, do not approach; but with yearning and regretful souls they whisper with the heart rather than with the lips the words: "Lord, I am not worthy"; or "O Jesus, my Divine Redeemer, my Life and my All, would that I were about to receive Thy living Flesh and Blood! At least, come and abide with me spiritually, and grant that soon I may receive Thee sacramentally!"

The communicants return to their places. Lo, a blaze of glory fills the church. Beauteous spirits, brighter than the noonday sun, hover near each little child of God. Heaven has come to earth. The last blessing is to be given. The priest

says the words of Benediction, and the infinitely kind Saviour who once said so lovingly: "Suffer the little children to come unto Me and forbid them not, for of such is the kingdom of Heaven," from His tabernacle gives a blessing that makes each soul thrill with joy and heavenly strength. As the children with devout genuflexion leave the church, the Saviour gazes benignly on them departing. His face beams with love, and His Sacred Heart pulsates with joyous happiness. To each soul He seems to whisper: "Be not afraid: behold I am with you all days."

What is the result? Another vision flashes only for an instant before the mind. These same children, now grown to men and women, are assisting at Mass. With prayer book in hand, they are joining with the priest. Their fervor is the same. No; it is more intelligent and intense. Their countenances bear the calm, happy record of a holy life long lived. In their charge is another generation whom they are educating to live, like they are living, as other Christs. The little prayer book with the grace of God obtained by its proper use has completed the work of the zealous pastor for the children and served as an instrument for accomplishing good, immense, eternal, and almost miraculous in human lives.

As you rise from your knees, the question is vividly present before your mind: When good pastors labor so heroically to have the children of the parish assemble for Holy Mass, why do not more of them insist that each child bring and use a prayer book rightly adapted for this devotion? This is often the one thing which is lacking, and which is comparatively easy to supply, in order that complete success may attend their efforts.

A priest may be able to assist at Mass without any printed or external help. During the entire Sacrifice, he may be all absorbed in pious meditation and follow each part of the Mass with perfect recollection and devotion. He may be able to do all this; but let him not forget that in most cases long years of careful training in college, in the seminary, and in the priesthood are required to make this possible even for a priest. Of such training the little children have had almost none. As to the real character of the Mass, some of them have only the most indefinite ideas. Hence, unless they have some help

such as is afforded by a prayer book, they do not pray and assist at it as they ought. They do not obtain that grace which they would if they assisted rightly. They do not perceive the true beauty of this Holy Sacrifice and the precious joy and power it imparts. As the years pass by, they may find assisting at Mass ever more irksome and apparently fruitless; and, when they attain maturity, they are liable to cease altogether from attendance, unless some special influence is brought to bear upon their lives. How many of our worthless Catholics when they were children assisted at Mass devoutly and went to Holy Communion frequently? Few, if any.

It is true, to place a prayer book which was compiled for an adult in the hands of a little child, as is sometimes done, is a pitiable procedure, almost ridiculous. Only crass ignorance or negligence on the part of the parent or, it may be, on the part of the pastor, can explain such an act. Of prayer books adapted to children of various ages we have now an abundant supply and variety. Many of these are most attractively published and beautifully illustrated. A little thought and effort will suffice to place them in the hands of even the younger boys and girls. In the parish school, and especially in the home, the little ones may be taught the proper use of the prayer book and familiarized with its prayers and devotions. Soon they will begin to understand what the Mass really is and to feel a true reverence and love for Christ offered in sacrifice on the altar. Pictured ever more clearly before their minds will be the scene of Calvary, the Crucifixion; and ever more intensely they will come to realize how the Sacrifice of the Mass is the same Sacrifice as that of the Cross. Assisting devoutly at Mass, now reading those soul-inspiring prayers which this book contains, now contemplating piously the beautiful illustrations, now closing the book a moment for some special act of personal devotion, and now returning again for help to the printed page, the children, and soon afterward the men and women of the parish, will gain an even clearer and deeper insight into the beauteous realities of this Holy Sacrifice. They will learn from experience that assisting at this in a worthy manner and going to Holy Communion while it is being offered for their intention, is the most joyful act of religion and the one most fraught with blessing which they

can offer to God; and this knowledge will abide with them, and the grace received through the Holy Mass will sustain and guide them unto the very moment of death.

Why, then, are so many pastors, otherwise good and zealous, so indifferent, so delinquent about children's prayer books? When they labor so heroically to have these little ones assemble for the Holy Sacrifice, can anyone conceive a reasonable cause why they do not insist that each child bring and use as he ought a prayer book rightly adapted for his devotion? How easily this could be done! How vastly it would increase the success of the pastor laboring for the children! How vitally necessary the habit of using a prayer book properly is for the present and especially the future spiritual welfare of these little ones of God!

PATRICK J. SLOAN.

*Syracuse, New York.*

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## BISHOP'S TITLE IN THE UNITED STATES.

*Qu.* What do you think of the custom, still, fortunately, in its infancy, of addressing bishops in the United States as "Your Lordship", referring to them as "His Lordship the Bishop of X", etc.? Are these forms of expression thoroughly American? Can they be pleasing to a true American?

*Resp.* We must leave it to those who are addressed as "Your Lordship" to answer whether that manner of address is pleasing or displeasing to a true American. In themselves the forms of words referred to are not un-American, at least not more so than "Mister". For "Mister" is "Master" and "Master" is "Lord". They are unusual, however. Witness the *Catholic Encyclopedia*: "In the United States the titles *My Lord* and *Your Lordship* are not usually given to Bishops." [1] If we are to revert to translations of Latin forms, why not go the whole length and use the more ancient manner, "The Lordship of the Bishop of X", "The Grace of the Archbishop of Y". Fortunately, a bishop does not depend on any form of address for the authority that he exercises over his clergy, nor on the maintenance of "state" for the

[1] Vol. I, p. 139, *sub voce* "Addresses".

reverence and esteem in which he is held by the faithful of his diocese.

The letter which we publish here is one of many we have received on this subject. We are not unwilling to hear from others who have convictions on the matter and may wish to convince their fellow-priests.

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## AGE OF CHILDREN FOR FIRST HOLY COMMUNION.

*Qu.* This paschal season prompts me to bring before your clerical readers a rather important question. In August, 1910, Pope Pius, of blessed memory, issued a decree concerning the first Communion of children. Unhappily, this decree is not enforced everywhere, especially out West. One Western prelate even strictly forbids his clergy to admit to first Holy Communion any child under ten years of age. He claims that this is perfectly in harmony with the religious conditions prevailing among American children. The decree of 1910 explicitly states that the age of discretion is about seven years; that children who have attained the years of discretion are bound to receive the sacraments at least once a year; they should, if possible, receive Holy Communion every day; and that it is the duty of the father and the confessor to admit the child to first Holy Communion. Now, what must be done in the following circumstances by a confessor who hears a great number of children's confessions? The pastor has stated publicly in church that any child presuming to receive Holy Communion before its tenth year will not be admitted to the solemn Communion. In this he follows the prelate referred to above (who is not his Ordinary), saying that the age of discretion for the reception of Holy Communion is ten years. If the confessor insists upon the child's making its private first Communion, he brings it in conflict with its pastor. If he does not instruct the child in this matter, he fails in his duty toward the child, and suffers it to be deprived of many graces of which it may stand in great need. What must be thought of the position the prelate in question has taken in this matter, and that of this parish priest? Is their view theologically tenable, practically advisable? A discussion of this matter by your clerical readers would be welcomed by a

PERPLEXED CONFESSOR.

*Resp.* Pope Pius X has in his decree on the First Communion of Children made it plain that the right to determine the child's fitness to be admitted to First Communion belongs to the parents and the confessor. Subsequent decisions of

the Sacred Congregation, in answer to doubts about the interpretation of the decree in particular cases, make it plain that, even if a bishop or a pastor decide that a later age is to be awaited than that approved by the parent and the confessor, their ruling is to be understood as applying only to the admission of the children to the First Communion celebration traditionally held in most parishes. Against this practice of allowing children to receive privately before their admission to the "solemn" First Communion, neither bishop nor pastor would have an appeal, since the words of the law are explicit to the effect that the authorized judges of the child's capacity in individual cases are the confessor and the parents.

A confessor would nevertheless act with commendable prudence if he advised his little penitent, or the parent, to act in harmony with the expressed judgment and wish of the Ordinary or the pastor who believes that pontifical ordinances are subject to particular interpretation in harmony with particular circumstances or local conditions. It may well be that the age of discretion varies according to districts, and that an individual confessor not familiar with the special reasons actuating the Ordinary in departing from the common interpretation of the pontifical law, may easily err. The argument of the loss of graces for a particular soul by abstaining from Communion may well be outweighed by the argument of the loss of graces to an entire community by disobedience to the conscientious judgment (even if it be erroneous) of a superior who is the recognized head of the diocese or of the parish. Order, charity, reverence in an organized and religious community are of greater importance in the economy of grace than the accidental merit and sacramental virtue accorded to an individual. For the rest, the matter has been exhaustively treated by us. See General *Index* articles under the head "Children's First Communion," etc.

## THE SPECIAL PREFACE "PRO DEFUNCTIS."

*Qu.* In many Missals is to be found the beautiful preface, "Pro Defunctis". What I should like to know is whether a priest, living in or journeying through a diocese where the preface is not read, may read it *devotionis causa*. I have heard it stated that there is no general regulation in the matter, and that a priest may or may not

read the special preface, just as he is at liberty to read or to omit the Dies Irae. I must say that I do not consider this an argument *a pari* at all, however much I should like to see the special preface read more generally.

*Resp.* There is no argument *a pari*. The general rule is, "In Masses of the Dead the Common Preface is always said." [1] Indeed there is an explicit rubric, "In Missis Defunctorum, quocumque tempore, semper dicitur Praefatio Communis". On the other hand, the General Rubrics prescribe that, apart from certain cases in which it must be recited, the Dies Irae "vel recitari vel omitti potest ad libitum Celebrantis" (Tit. V, n. 5). The privilege of reading the special preface "*Pro Defunctis*" is local or, perhaps, personal. If local, it may not be used outside the territory to which it is extended. If personal, it may be used by the celebrant either in his own diocese or outside it, according to the terms of the indult by which it is granted. We do not know whether or not the indult is ever granted as a personal privilege. We can only repeat the wish so touchingly expressed by the late Father Matthew Russell, S.J. "Perhaps some reader of this page may sooner or later be in such a position as to be able to procure for himself and some others the right to preface with these consoling words the Canon of the Missa pro Defunctis. If so, it will be a good work sent before him against the day when this Preface will be sung at the altar before which his mortal remains are halting on their way to the newly-opened grave." [2] We may add that, since the privilege of celebrating three Masses on All Souls' Day has been granted, the suggestion has been renewed that, on that day, at least, the special preface be prescribed in place of the Common.

## LITURGICAL PRAYER FOR PEACE.

According to what seem to be authentic news despatches, the Holy Father has ordered that prayers be offered for a cessation of the international conflict on the battlefields of Europe. Whilst the full text of the document has not yet reached us, it may be presumed that it enjoins the insertion

[1] Zualdi, "The Sacred Ceremonies of the Low Mass", tr. O'Callaghan, p. 39.
[2] ECCLESIASTICAL REVIEW, Vol. XXXI, pp. 435, 436.

of the *Oratio pro Pace* in the liturgy of the Mass, and the invocation "Regina Pacis, ora pro nobis" in the Litany of the B. V. M. The latter has been optional hitherto, according to the discretion of the Ordinary in each diocese. (Cf. Decree of 16 November, 1915, ECCL. REVIEW, February, 1916, p. 197.) The rules for the observance of the rubrics will be published through the *Acta Apostolicae Sedis*, and they became at once obligatory, independent of the special promulgation by the Ordinary.

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## EMPTYING THE CIBORIUM.

*Qu.* Lehmkuhl's contention, which you quote in discussing a query about "Emptying the Ciborium",[1] seems to me to stretch unduly the text of the Ritual. He says "Ne *umquam* recenter consecratae hostiae aliis addantur". To prove that he is unduly rigorous, I submit the following. I have four Masses on Sunday, at three of which Holy Communion is distributed. I have two ciboriums, and it frequently happens, when the number of Communions is large at an early Mass, that one ciborium is nearly empty and there are not enough particles in the other ciborium for the Communions at the later Masses. I am compelled to transfer the particles from the ciborium that is nearly empty to the other, in order to fill and consecrate it again at the next Mass. The particles thus transferred are used at once, and my ciboriums are always emptied completely in the course of a week, sometimes in the course of a few days. Is this transferring of the particles a transgression of the spirit or only of the letter of the rubric?

*Resp.* In view of what our correspondent describes (and his case is not unusual), the ruling of the theologians does seem unduly rigorous. The purpose for which the rubric was framed is certainly attained; yet there is, just as certainly, a violation of the letter of the rubric, "veteres (particulas) primo distribuat vel sumat". Our correspondent, always a welcome contributor to these pages, will not misunderstand us when we declare that, speaking generally, the rubric in question is too important, considering its aim, to permit a departure from the letter, even when the spirit of the rule is observed. And he will, we are sure, not take offence if we suggest that the use

[1] REVIEW, April 1917, p. 405.

of a third ciborium may solve the problem in a practical manner.

## CASE OF A RESERVED SIN.

*Qu.* John had come from diocese A to visit relatives in diocese B. During his visit he wished to make his Easter duty. In the course of his confession he accused himself of a sin which had been for some time reserved by the bishop in diocese A; the confessor, however, gave him absolution, without applying for special faculties. In view of the recent Roman decree concerning episcopal reservations, had the confessor the power to absolve John? The recent decree has not been promulgated by the bishop of diocese B. Is such promulgation necessary?

*Resp.* Promulgation by the bishop of the diocese is not necessary in order that a pontifical decree have force in the diocese. A decree that is published in the *Acta Apostolicae Sedis* has thereby received all the promulgation that is necessary in order that it become law. We presume our correspondent refers to the decree of the Holy Office dated 13 July, 1916, which contains the provision, "Toto tempore ad praeceptum paschale adimplendum utili, a casibus quos quomodolibet sibi Ordinarii reservaverint absolvere possunt, absque alius facultatis ope, parochi quive parochorum nomine in iure censentur". Besides, if we understand the case aright, the absolution was valid apart altogether from the recent decree. Reservation is a limitation of the jurisdiction of the confessor. If, as we presume, the confessor has his faculties from the bishop of diocese B, who has not reserved the sin in question, he can absolve from that sin. As there is no mention of censure, and John is, apparently, a *peregrinus*, the case seems clear. Even if John went to diocese B for the purpose of obtaining absolution from a sin reserved by his own bishop, he could be absolved at any time of the year by any confessor having faculties in diocese B.

## COLOR OF COMMUNICANT'S STOLE.

*Qu.* May a priest or deacon who communicates during a Mass said in black vestments wear a purple stole, or may he wear a white stole on all occasions, independently of the color of the celebrant's

vestments? In a word, what is the ruling, the complete rubric, in the matter?

*Resp.* A priest or deacon receiving Communion may wear either a white stole or a stole of the color of the day. A sufficiently comprehensive rule in the matter is contained in decree n. 3499 of the S. Congregation of Rites, dated 4 July, 1879. The Dubium reads: "In Rituali Romano haec habentur: 'Sacerdotes, vero cum stola communicent.' Quaeritur ciusnam coloris debeat esse huiusmodi stola?" And the answer: "Sacerdos communicans utatur stola eiusdem coloris ac sacerdos qui ministrat, vel coloris albi". In the same decree an affirmative answer is rendered to the further question, "An diaconi accedentes privatim ad sacram communionem debeant deferre super cottam stolam transversam".

## THE TITLE "REVEREND."

*Qu.* Is a person in Minor Orders entitled to be called "Reverend"? At what Order does a person acquire the title? Is there a rubric in the matter, or merely a custom?

*Resp.* The matter is regulated by custom, and the general usage seems to be to address a sub-deacon, deacon, priest, or professed religious, as "Reverend John Smith", for example, or "Reverend Brother Smith". The form "Reverend Smith" is an abomination. Equally reprehensible is the use of "Reverend" alone; for example, "Tell me, Reverend, what do you think of the high cost of living?"

## MEMBERSHIP IN A SECRET SOCIETY.

*Qu.* Can a Catholic lady who is a member of the Eastern Star be called a practical Catholic? Is it right that she should belong to the Altar Society and to the Daughters of Isabella? How should a confessor deal with such persons when they tell him in confession that they belong to the Eastern Star?

*Resp.* The principles according to which questions of this kind are resolved have been expounded more than once in these pages. Membership in Masonic societies and societies affiliated with Masonry is forbidden *nominatim*. Moreover,

Catholics are forbidden to belong to any society which "machinates against Church or State". These fundamental principles should guide the confessor in the inquiries which he should make *in tribunali.*

## HOLY COMMUNION IN PRIVATE RESIDENCES.

*Qu.* It happens not infrequently that, on account of the serious and continued illness of a member of the family to whom I bring Holy Communion, those who take care of the sick person are unable to go to church, even on Sunday. Is it permitted to bring Communion to such persons at the same time as to the person who is sick? I cannot find any legislation in the matter.

*Resp.* There does not appear to be any legislation in the matter. All the concessions, exemptions, and exceptions consider only the case of those who are prevented by the condition of their bodily health from going to the church in order to receive Holy Communion there. When the priest has the privilege of celebrating Mass in the residence of the sick person, he may, of course, administer Holy Communion to all who are present at the Mass. In that case, the room in the private residence is *pro tempore* a chapel. Similarly, as is well known, the army or navy chaplain may administer Holy Communion to soldiers or sailors outside a church or a chapel.

## WATER TO BE USED FOR BAPTISM.

*Qu.* 1. I baptized a child with water which was the last in the font, and which carried with it lumps of solidified oil. Was the baptism valid and licit?

2. When administering baptism in a private house should the use of holy water (*aqua lustralis*) in place of unblessed water be recommended?

*Resp.* 1. The baptism was undoubtedly valid and, we believe, licit. The water was not *impura* in the sense meant by Lehmkuhl, for example.[1]

2. Lehmkuhl says that, although it is not wrong to use in private baptism water which has neither been blessed or consecrated, still, when a priest administers baptism (in case of

[1] *Theol. Moralis,* II, n. 82.

necessity) in a private house, he should use Holy Water (*aqua consecrata*) if it can be had. For the rest, he adds, diocesan regulations should be observed. In England, for example, Holy Water is *prescribed* for use in all conditional baptisms of converts.[2]

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## THE RIGHTS OF A PARISH PRIEST.

*Qu.* In a rural district where there was no Catholic church, a convent of religious women was established and a chaplain appointed to say Mass for the nuns twice a week and hear their confessions. He resided at a place five miles distant. In the course of time a mission was established in the place and the nuns found themselves in a new parish, the new church being built at a distance of about one mile from the convent. The parish priest called at the convent, offered his services, but was met with a refusal, the nuns desiring no change. The question now arises, Are the rights of the parish priest not infringed upon? May the chaplain, who of course has the right to hear confessions, say Mass, and give Holy Communion, continue to exercise parochial rights, as, for instance, to administer the last Sacraments? Again, the nuns have Mass only twice a week, while the parish church is so near. Is this seemly?

*Resp.* The only point that is clear in this case is that, if the parish priest is really a parish priest and has parochial rights, the chaplain seems to infringe on those rights when he performs functions which are strictly parochial. The query, however, comes from a distant country; we are imperfectly acquainted with conditions and customs there, and feel that we cannot give our inquirer any better advice than to refer the matter to the Ordinary of the diocese. We could not even venture to say whether it would be more "seemly" for the Sisters to attend Mass outside their convent every morning, or to have Mass in the convent only twice a week.

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## PATRONESS OF FIRST COMMUNICANTS.

*Qu.* Can you tell me whether or not there is a canonized saint named "Virginia"? I am told that her name is mentioned in a little manual of prayers as a patroness of candidates for First Communion. Can you give me any data as to her life?

[2] Ibid.

*Resp.* We have been unable to find the name "Virginia" in any of the lists of canonized saints to which we have access. In Martigny's *Dictionaire des antiquités chrétiennes*, however, we came across the following curious fact, *sub voce* "Virginius, Virginia". The words, it seems, occur in several Christian inscriptions dating from the end of the second century, and are sometimes taken to be proper names. This is an error, according to archeologists. The accepted explanation is as follows: On the sepulchre of Eudoxia we read "Eudoxiae carissimae feminae . . . fecit cum virginio suo annos . . ." The meaning is that Eudoxia lived with her husband so many years and that he was her *virginius;* in other words, she was his first wife. Similarly, "Sabinianus cum virginia sua vixit annos . . ." refers to the fact that Sabinianus was the first husband of the lady who raised the sepulchral monument in memory of him. Only in one instance does Martigny suspect that Virginius may have been a proper name. We have been told that converts retain the name "Virginia", which they have received in infancy, and take as their patroness the Queen of Virgins.

A pamphlet published as one of the *Rosary Series* of the Catholic Truth Society of Ireland gives an account of a Dominican nun, Blessed Imelda, who lived from 1322 to 1333 at Bologna, Italy, and styles her on the title-page the "Patroness of First Communicants". On page 11 we read, "The Confraternity of Fervent First Communion and Perseverance was established on 7 May, 1891, in the Basilica of Our Lady at Prouille, the cradle of the Dominican Order, where St. Dominic founded his first convent. It was affiliated to the Order on the 21 August, 1893 . . . and on the 7 May, 1896, it was approved by Pope Leo XIII in a special brief. On 18 October, 1910, Pope Pius X transferred the primary centre of the Confraternity to Rome and appointed the Master-General of the Dominican Order as its supreme head and moderator . . . Its object is to band children together under the patronage of Blessed Imelda, that, stimulated by her example, and aided by her intercession, they may more worthily prepare for their first reception of the Holy Eucharist."

Priests desirous of obtaining faculties to receive members should apply to the Very Reverend Father Provincial, O.P.,

869 Lexington Ave., New York. There is a little magazine called *The Imeldist*, published by the Dominican Fathers, which serves as Confraternity Bulletin.

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## WITHDRAWAL OF THE SUN IN JOSUE.

To the Editor, THE ECCLESIASTICAL REVIEW.

In Ecclesiasticus 46:4 we have: οὐχὶ ἀνεπόδισεν ὁ ἥλιος. Did not the sun step back? To step back, does not mean to stand still, but to get out of sight or disappear. The shower of stones was so thick that it obscured the sun for an hour or two, brought on apparent night at midday and split the day in two.

In the very interesting account of "Josue's Miracle" in this month's REVIEW, the Greek text is not mentioned. It confirms the author's opinion that the sun ceased shining, but did not cease moving.

J. F. S.

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## RUBRICS OF THE BREVIARY.

*Qu.* Can you explain why, according to the old and the new rubrics of the Breviary, there is no antiphon for the *Magnificat* given for the Friday after Septuagesima, or for the Thursday and Friday after Sexagesima? In case of a ferial office on these days we are directed to take one of the unused antiphons of the preceding days.

I cannot find any reason for this strange omission in any of the commentaries on the Breviary.

*Resp.* The omission of ferial antiphons for the Magnificat on the Fridays of Septuagesima and Sexagesima weeks is due to the fact that of old as now the Vespers of Friday are invariably "de Sancta Maria in Sabbato" unless some higher feast intervenes. The ferial office is thus excluded by the office "a capitulo". The ratio for the omission of the antiphon on Thursday of Sexagesima is not so clear, apart from the fact that some intervening feast in the previous week is sure to leave no dearth of antiphons in harmony with the Sunday Gospel from which they are taken.

## REQUIEM SERVICE WITH MASS IN THE COLOR OF THE DAY.

*Qu.* It is customary in some places for city pastors who have a greater demand for High Masses for Requiems, Month's Mind, and Anniversaries than they can take care of on days on which the rubrics permit these Masses to be said in black vestments, to sing them in the color of the day, with Gloria, etc., and give the Absolution at the end of the Mass in black cope. Is this custom a laudable one, or a violation of the rubrics?

*Resp.* The practice is a violation of the Rubrics and distinctly contrary to the decisions of the Sacred Congregation. A clear declaration on this point exists under date of 9 June, 1853, when the question: "Utrum absolutio pro defunctis, finita Missa, fieri etiam possit (in paramentis nigris) post Missam de festo duplici, cujus fructus Defunctis applicatur? *Negative.*" Even in cases where, by reason of an established custom, as in that of memorial churches in which by the founder's will "Absolutio ad tumulum" is to be given daily, this may never be done in connexion with a Mass unless it be Requiem. The S. Congregation answers a doubt in a case where such a practice exists, by: "Nunquam post Missam de die, nisi *omnino independenter* ab eadem." Again in 1908 (28 March), when the question was asked whether a private Requiem Mass may be followed by a chanted Absolution, the S. Congregation answered in the affirmative; but added: "sin vere agatur de Missa diei currentis aut votivae, servetur Decretum n. 3870, Romana, (12 July, 1892)," that is, the one above referred to.

Whilst therefore any Mass may be offered for the souls of the departed, and on the other hand Absolution "ad tumulum" may be given at times independently of a Requiem Mass, it is contrary to the spirit of the Church and her expressed legislation to leave the impression on the faithful who desire a requiem service that the Mass of the day has any connexion with the public or private funeral rites of the Church. Even where the practice of daily "Absolutio ad tumulum" exists simultaneously with the "Chapter Mass" of the day, the Absolution takes place after a Nocturn for the Dead and *before* the Mass, so as to avoid any misapprehension on the part of the faithful attending.

# Ecclesiastical Library Table.

## RECENT BIBLE STUDY.

### CHRISTOLOGICAL THEORIES 24. HARVARD CHRISTOLOGIES 11. WILLIAM JAMES AND "MORE OF THE SAME QUALITY".

We have seen that, in the pragmatism of Dr. James, late Professor of Psychology in Harvard University, both truth and goodness are relative; neither is absolute. The true is that which *works* in the way of our thinking, that which we think to be useful and expedient to us; and a thing is true just *in so far forth as it works* satisfactorily; hence truth is not a quality of our thoughts, but is an event or a process that *happens* to our ideas in their satisfactory verification. The good is that which *works* in the way of our behavior, that which we find in any wise useful and expedient in our carrying things through; and a thing is good just *in so far forth as it works* satisfactorily; hence goodness is not a quality of our actions, but an event or a process that *happens* to our way of behaving.[1] We shall now examine into the theology, if it may so be named, that results from this pragmatic attitude toward the true and the good.

**I. Immortality.** Closely connected with theology, is the psychological fact of the immortality of the human soul. What is the pragmatic attitude of Dr. James toward this momentous and fundamental psychological fact? He was Ingersoll Lecturer on the Immortality of Man, at Harvard, 1897-1898; and attempted to prove the immortality of *something*, though not of human personality. The printed form of the Ingersoll lecture on immortality provides us with the results of this attempt.

1. *Immortality a Continuity of Consciousness.* We say that the attempt of Dr. James, in his Ingersoll lecture, was to establish the immortality of *something*, though not of human personality. To understand just what it is that James deems to be immortal, is not an easy matter. One thing, however, is certain; he does not make human personality to be immortal. And what is human personality?

[1] Cf. "William James 'in so far forth'". ECCLESIASTICAL REVIEW, May, 1917, pp. 538 ff.

Personality is one of the very vaguest of the vagaries of the Harvard professor. It seems to be a mere ripple on the surface of consciousness. For consciousness is conceived as a stream, that preëxists and outlasts finite personality. "Our finite personality here below" is "due to the transmission through the brain of a preëxisting larger consciousness."[2] It is the stream of "larger consciousness" that is never to end. That stream flows down from some mysterious past, and on into an equally mysterious future. During the onflow, there is a ripple, a phase, of the stream; that ripple, caused by the transmission of the stream of consciousness through the brain, is what James means by personality. The ripple does not flow on; it is only a phase of "larger consciousness". Personality ends; consciousness goes on. And so, it is not I, the human person I, who am immortal. No; this finite person, I, am only a passing phase of a "larger consciousness", only a ripple upon the surface of an onflowing stream. When the phase has been, when the ripple is no more; the stream of consciousness still flows on. The continuity of this "larger consciousness" is the human immortality of Dr. James.

Will this continuity of my "larger consciousness" be the immortality of *my soul?* Since *my human personality* is only a phase of my "larger consciousness", may we call the continuity of that consciousness the immortality of myself? Yes; not of the human person that now I am, but of my "transcendent self."

To make clear this distinction between the passing phase of *my human personality* and the continuity of *my transcendent self*, James offers a concrete illustration. James is ever concrete, even when obscure; and by his concreteness he captivates the unwary reader, and convinces the unreasoning mind. To put his doctrine in concrete form, the Harvard psychologist compares the passing phase of *my human personality* to the stubs of a used-up check-book; and the continuity of *my transcendent self*, the onflow of my "larger consciousness", to the worn-out and useless book itself:

> Just as the stubs remain in a check-book whenever a check is used, to register the transaction, so these impressions on the transcendent

[2] *Human Immortality.* "Two supposed objections to the doctrine." By William James (Boston: Houghton Mifflin Company, 1898), 2d ed., p. v.

self might constitute so many vouchers of the finite experience of which the brain had been the mediator.[3]

If this transcendental check-book were the idealistic Absolute, the impersonal "larger consciousness" of the pantheistic monist, we might get some sort of a notion, from so concrete an example, of the nature of the "vouchers of finite experience" that the stubs represent. But James often and emphatically denies that he is a pantheist.[4] He is no believer in the idealistic Absolute. He tells us: "I am myself anything but a pantheist of the monistic pattern."[5] What, then, are those stubs, those "impressions on the transcendent self that constitute so many vouchers of the finite experience" of each individual?

2. *Immortality not a Continuity of Thought.* Those stubs are not the checks. The checks are used up; the stubs "remain . . . to register the transaction." The stubs are useless, unless as a registry of past transactions. So, too, the thoughts of finite personality, after death, are no more. The "larger consciousness" retains only "so many vouchers of the finite experience of which the brain had been the mediator". My "transcendent self," after death, has no more thought. For my "transcendent self" is the worn-out check-book. My thoughts are the used-up checks. The worn-out check-book has no more checks; it has merely the stubs "to register the transaction." So, too, my "transcendent self", after the death of the brain, has no more thoughts; it has merely "vouchers of the finite experience". And what are those "vouchers of the finite experience"?

Dr. James does not tell us just what the stubs mean to the worn-out check book, except that they register past transactions. Hence, after death, the "larger consciousness" of my "transcendent self" has nothing more of my personality than so many proofs that there has been a finite personality of this "transcendent self".

These stubs are not thoughts. Immortality does not imply a continuity of the thoughts of finite personality. The

[3] Ibid., pp. vii and viii.

[4] Cf. *Pragmatism.* "A new name for some old ways of thinking." By William James (New York: Longmans, Green & Co. 1907), pp. 78-79.

[5] *Human Immortality*, p. vi.

thoughts of finite personality are the checks; and the worn-out check-book has no more checks. In fact, Dr. James will not admit the various *mental* phenomena, which we scholastics call *thoughts*,—phenomena that vary with each individual. He scouts the very existence of such variable *mental* phenomena.

> Almost any of our young psychologists will tell you that only a few belated scholastics, or possibly some crack-brained theosophist or psychical researcher, can be found holding back, and still talking as if mental phenomena might exist as independent variables in the world.[6]

What varies in the check-book are the checks; and the checks are not the mental phenomena of "belated scholastics" and the "crack brained theosophist". The variable checks are variable *thoughts*; and thought is a function, not of consciousness; but of the brain. When the brain is dead, thought ceases; there can be no more "finite experience of which the brain had been the mediator". The "larger consciousness" then goes on and on without thought. My "transcendent self" never ceases to be; but it is no longer I. I, this human personality, who once thought, am no more. Thought ceases, personality ceases; but life goes on. Immortality of man is a continuity, not of thought, not of personality, but of life.

3. *Immortality a Continuity of Life.* Yes, even though the checks of the check-book be no more, the check-book with its stubs continues. It is not worth anything. It has no more checks. Ah, but it has the stubs! They are something! It has itself,—its worthless, worn-out self! That is something! Yes, even though thought be a function of the brain, and not of the mind, the death of the brain does not imply the end of consciousness or life; the check-book, with its stubs, goes on in worthless existence, even after all the checks have been drawn:

> Even though our soul's life (as it is here below revealed to us) may be in literal strictness the function of the brain that perishes, yet it is not at all impossible, but on the contrary quite possible, that life may still continue when the brain itself is dead.[7]

If "our soul's life" is merely a "function of the brain that perishes", how can there be a continuity of that life after

[6] Ibid., pp. 9-10.

[7] Ibid., pp. 11-12.

death? When my brain is dead, it no longer functionates! And, as "thought is a function of the brain," death is the end of thought, the end of the thinking subject, the end of my human personality. Once death has prevented my brain from functionating, I no longer exist as this person who now I am. How, then, can there be, after death, a continuity of my life?

4. *Immortality explained by transmission-theory.* To explain this continuity of the life of the soul after the death of the brain, this onflow of the stream of "larger consciousness" after the ripple of human personality is past, this immortality of the "transcendent self" after the end of "finite experience," this duration of the check-book with its stubs after all the checks have been used, Dr. James proposes what he terms the "transmission-theory" of thought.

Were thought a productive function of the brain, as steam is a productive function of the tea-kettle; then the death of the brain would end its producing function, and would put an end to consciousness or life. But thought is not a productive function of the brain.

Beside *productive* function, in physical nature, we have also *permissive*, or releasing, and *transmissive* functions. The function of the trigger of a rifle is *permissive*; the trigger merely releases the spring. The function of a refracting lens is *transmissive*; the lens merely transmits the broken rays of light. The brain of a thinking person is like a refracting lens; consciousness passes through the brain as light through "a dome of many colored glass". The brain has its refractive power; there is within each and every brain "a barrier of its obstructiveness". At times this barrier sinks so low, that a veritable flood of consciousness pours through; at other times, as in heavy sleep, the barrier rises, and only occasional waves of thought pass through. And in death, what happens? Dr. James tell us:

> When finally the brain stops acting altogether, or decays, that special stream of consciousness which it subserved will vanish entirely from this natural world. But the *sphere of being* that supplied the consciousness would still be intact; and in that more real world with which, even whilst here, it was continuous, the consciousness might in ways unknown to us continue still.[8]

[8] Ibid., pp. 17-18.

This "sphere of being that supplied the consciousness", which streamed through the brain before death,—what is it? It is not the idealistic Absolute. It is not human personality. For "our finite personality is due to the transmission through the brain of a preëxisting larger consciousness". Then what is this "sphere of being"? It is a mysterious self, larger than one's personal self. The "sphere of being", which transmits "that special stream of consciousness" through the thinking brain, is the source of a "preëxisting larger consciousness" and of an immortal continuity of this consciousness; it is an impersonal "transcendent self",—the *self* that F. W. H. Myers trumped up as a result of his psychic research:

> Each of us is in reality an abiding psychical entity far more extensive than he knows — an individuality which can never express itself completely through any corporeal manifestation. The self manifests itself through the organism; but there is always some part of the self unmanifested, and always, as it seems, some power of organic expression in abeyance or reserve.[9]

This "psychical entity" of F. W. H. Myers is the impersonal "sphere of being", the "subliminal self", the "subconscious self" of James,[10] which streams on forever more.

The result of this study of the pragmatic attitude of Dr. James toward the immortality of the soul, is nothing more luminous than what we said at the very outset. The doctor attempts to establish the immortality of *something*; and that *something* is not finite personality. The immortal "sphere of being" of Dr. James is not the immortal soul of a human person. *Some self* is said by him to be immortal; but this *some self* is not *my self*. *My personal self* is only a ripple of this "larger self", caused by the stream of consciousness passing through the brain.

How successful is the attempt of Dr. James to prove the immortality of his impersonal "sphere of being"? Not at all successful! No argument is given. James ridicules argument. It is not "logic-chopping" that counts; it is immediate experiences and intuitions.[11] Now and then it may happen

[9] Cf. *The Will to Believe, and Other Essays in Popular Philosophy.* By William James (New York: Longmans, Green & Co. 1912), p. 316.

[10] Ibid., p. 321.

[11] *Varieties of Religious Experience, a study in human nature.* By William James (New York: Longmans, Green & Co. 1912), 23d impression, p. 73.

that one, who strikes the pragmatic attitude toward truth, accidentally strikes a reasoning platitude of truth. Reason sometimes guides what the pragmatist calls an immediate intuition. But, of its very nature, the volitional and emotional experiences of the pragmatist bid farewell to reason and retire it to the shelf of the superannuated and "belated scholastic". That is the conclusion of the pragmatist Caldwell:

> We may learn from Pragmatism . . . the truth of the contention that there can be *no philosophy without assumptions* of one kind or another, without facts and intuitions and immediate experiences. *A philosophy itself is an act or a creation*, representative of the attention of the thinker to certain aspects of his experience and of the experience of the world. . . . It is often the great intuition underlying the attention and the thought of a philosopher that is of more worth to the world than the dialectic, or the logic, through the aid of which it is set forth and elaborated.[12]

**II. James and the Deity.** Thus far, in our study of the theology of James, we find that the only thing immortal in man is not his personal self, but an impersonal "larger self"; and that this impersonal "larger self" is not the Deity. To go farther, and to determine what James means by religion, we must try to understand what he means by God. For religion is man's Godwardness.

1. *God not a Person.* The idea of a Personal Deity is ridiculed by James. All personality is merely a ripple in the stream of an impersonal "larger consciousness". How, then, can God be a Person? God is what our instinct, not our intelligence tells us. If we reason about God, we never reach the full depth of truth. If we follow our unreasoned, "impulsive belief," we reach the full truth about the Deity. The only thing pragmatically true about God is Being; "our inarticulate feelings of reality" convince us that God is, and "our inarticulate feelings of reality" are the last criterion of truth. Such is the pragmatic "will to believe" in God:

> Our impulsive belief is here always what sets up the original body of truth, and our articulately verbalised philosophy is but its showy translation into formulas. The unreasoned and immediate assurance

[12] Cf. *Pragmatism and Idealism.* By William Caldwell, Professor of Moral Philosophy, McGill University, Montreal, Canada (London: Adam and Charles Black. 1913), p. 263.

is the deep thing in us, the reasoned argument is but a surface exhibition. Instinct leads, intelligence but follows.[13]

In our attitude toward God, why is this "unreasoned and immediate assurance" to lead, and the "reasoned argument" to follow? Because the "unreasoned assurance" is the first thought transmitted through the brain by the stream of consciousness. Later on there may arise a "barrier of obstructiveness" to impede the onflow of the stream of consciousness; and the "reasoned argument", unless it follow the line of the "unreasoned assurance", may be an obstructed thought of the brain.

One has to be very wary, while reading James. At times he is almost a scholastic in his terms. He speaks of God as "the most adequate possible object" of the mind;[14] and "the only ultimate object that is at the same time rational and possible for the human mind's contemplation."[15] The Harvard professor is here and elsewhere only using a twin-six vocabulary to make a one-cylinder idea go. The one-cylinder idea of James is set forth by him in that example of the used-up check-book. The stream of consciousness, passing through the brain, leaves no thought behind,—no checks,—but only vouchers of past experiences,—only stubs,—only proof of a past ripple of a "larger consciousness". And that is why mere Being is the ultimate object of the mind. The used-up check-book, the mind, has ultimately only stubs to register Being!

The Being of the Deity, then, we know by intuition:

> Your whole subconscious life, your impulses, your faiths, your needs, your divinations, have prepared the premises, of which your consciousness now feels the weight of the result; and something in you absolutely *knows* that that result must be truer than any logic-chopping rationalistic talk, however clever, that may contradict it.[16]

All reasoning, that does not start from the subconscious self, is mere "logic-chopping". "That vast literature of proofs of God's existence drawn from the order of nature . . . does little more than gather dust in libraries."[17] Away goes the idea of a Personal Deity, acting with the purpose of a Person, seeking His glory in all He does! God is merely impersonal

[13] Cf. *The Varieties of Religious Experience*, p. 74.
[14] *Will to Believe*, p. 115.
[15] Ibid., p. 116.
[16] *Varieties of Religious Experience*, p. 73.
[17] Ibid., p. 74.

Being! "I defy any of you here fully to account for your persuasion that if a God exist he must be a more cosmic and tragic person than that Being." [18]

In arguing against the existence of a Personal Deity, a "Moral and Intelligent Contriver of the World", James utterly misses the force of the argument from design; and ignorantly supposes that we assign to nature a "God of whose character she can be an adequate expression." [19] Had he read more carefully the dusty tomes of those "stall-fed officials of an established church," [20] at whom he points the finger of scorn, he would have seen that they deem nature to be an exceedingly inadequate expression of the attributes of the Deity.

Such an inadequate expression of the Deity is, for instance, the moral law, the law of nature, a participation of the et rnal law in God. The dictates of natural law all men are bound to follow. And it is a shame that Dr. James should ever have been allowed to rant against this fundamental law of all morality; and to tell the Catholic students of Harvard to play fast and loose with natural law, to come to terms with moral law merely from prudential motives and for private ends. Of this law of nature, the participation of the eternal law in man, he writes.

> To such a harlot we owe no allegiance; with her as a whole we can establish no moral communion; and we are free in our dealings with her several parts to obey or to destroy, and *to follow no law but that of prudence in coming to terms with such of her particular features as will help us to our private ends.*[21]

These violent words against all moral responsibility are a logical sequence to the denial of the existence of a Personal Deity, unto whom we owe service. When James professedly treats of the bettering of the universe, this Personal Deity is simply left out of consideration. The universe is to him a "pluralism of independent powers".

> It will succeed just in proportion as more of these work for its success. If none work, it will fail. If each does his best, it will not fail. Its destiny thus hangs on an *if*, or on a lot of *ifs*.[22]

[18] Ibid., p. 74.

[19] *Will to Believe*, p. 43.

[20] Ibid., p. 43.

[21] Ibid., p. 44.

[22] *Some Problems of Philosophy.* "A Beginning of an Introduction to Philosophy." By William James (New York: Longmans, Green & Co. 1911), p. 229.

By this sort of logic-chopping, he concludes that it behooves us to do our best so as to make the universe succeed. This success of the universe is the pragmatic iceberg-motive that James proposes to substitute for the warmth of the love of God our Father.

2. *God not even an Infinite Being.* Since the God of James of Harvard is not a Person, but merely a vague and impersonal Being, is He an infinite Being? No; not at all! The pluralistic universe of James, is merely an aggregation of independent powers, not coördinated by an Infinite Intelligence, nor subordinated to an Infinite Will of a Personal Deity. The Deity is no more than an impersonal, finite Being, a "superhuman consciousness" that is "not all-embracing". James accepts the existence of such a Deity, not because it is proven, but because he goes along the line of least resistance:

> The line of least resistance, then, as it seems to me, both in theology and in philosophy, is to accept, along with the superhuman consciousness, the notion that it is not all-embracing, the notion, in other words, that there is a God, but that *he is finite*, either in power or in knowledge, or in both at once.[23]

In the same Hibbert Lectures at Manchester College, James boldly says: "I hold to the *finite God*."[24] He expresses his own opinion, not that of Christians, in the words: "The God of our popular Christianity is but one member of a pluralistic system."[25]

3. *God merely* "MORE *of the Same Quality*." Since finite things have not in themselves the reason of their being, how does the God of James come into existence? By our cooperation! Yes; the very existence of this impersonal, finite, superhuman consciousness depends at least in part, on us,—not on the "larger consciousness" of our *transcendent self* but on the ripple of consciousness of our *personal self*:

> I do not see why the very existence of an invisible world may not in part depend on the personal response which any one of us may make to the religious appeal. God himself, in short, may draw vital strength and increase of very being from our fidelity.[26]

[23] Cf. *A Pluralistic Universe.* By William James (New York: Longmans, Green & Co. 1909), p. 311.

[24] Ibid., p. 111.

[25] Ibid., p. 110.

[26] *The Will to Believe*, p. 61.

Note well; the *very vitality* of this stream of superhuman consciousness may be swollen by our waves of passing consciousness; the *very being* of this impersonal Being may draw increase of being from our being in touch with Being. This is about as clear as Hegel's *sich als sich auf sich selbst beziehende Negativität,* "negation itself as itself referring itself to itself". James means the dependence of *his God* upon *his self.*

One might object that James cannot logically admit such a dependence of an impersonal superhuman consciousness upon a passing, personal, human consciousness. For he teaches that the universe is a "pluralism of *independent* powers";[27] and surely this superhuman consciousness is one of those *independent powers* of the pluralism,—"one member of a pluralistic system."[28]

Now do not blame the Harvard professor for this seeming self-contradiction. He scorns "logic-chopping"; and loves striking the pragmatic attitude! There is no need of logical sequence in the variations of the doctor's pragmatic attitudes. Such logical sequence would be decidedly unpragmatic. For what *works* to-day, is pragmatically true to-day; and if its contradictory *works* to-morrow, that contradictory is pragmatically true to-morrow!

The reason why James makes the very being of God to depend upon our response to the religious appeal, is that to him the very existence of God in the world means nothing more than "the presence of 'promise' in the world. 'God or no God' means 'promise or no promise'".[29] The accusation was quite correct, nor does he refute it, that he summons

> people to say "God exists", *even when he doesn't exist*, because forsooth in *his* philosophy the "truth" of the saying doesn't really mean that he exists in any shape whatever, but only that to say so feels good.[30]

"To say so feels good"! That is the sum and all of what James writes of the existence and nature of God. To say that He exists, "feels good", *works*, satisfies; therefore the existence and nature of God are pragmatically determined! That

[27] *Some Problems of Philosophy*, p. 229.

[28] *A Pluralistic Universe*, p. 110.

[29] Cf. *The Meaning of Truth*. "A sequel to Pragmatism." By William James (New York: Longmans, Green & Co. 1909), p. x.

[30] Ibid., p. xi.

" unreasoned assurance " is enough. " Does God really exist? How does he exist? What is he? are so many irrelevant questions. Not God, but life, *more life*, a larger, richer, more satisfying life, is, in the last analysis, the end of religion." [31]

The God of James is a more satisfying life, *a MORE of the same quality* that now gives satisfaction to one's personal life. How the individual becomes conscious of this *MORE of the same quality* is thus described by James:

> The believer finds that the tenderer parts of his personal life are continuous with a MORE of the same quality, which is operative in the universe outside of him, and which he can keep in working touch with, and in a fashion get aboard of and save himself, when all his lower being has gone to pieces in the wreck.[32]

It all happens very simply. Man feels an uneasiness; "there is something wrong about" him; he "suffers from his wrongness". Secondly, he rises above "the wrong part" of self; he is "saved from the wrongness by making proper connection with the higher powers"; he "identifies his real being with the germinal higher part of himself"; "he becomes conscious that this higher part is conterminous and continuous with a MORE of the same quality, which is operative in the universe outside of him"; he "gets aboard of" this "MORE of the same quality"; and, *ecco*, he saves himself from the wreck of his lower being! [33]

The "higher part" is what James calls the "subliminal," "subconscious," "extra-marginal" self. This *subliminal self*, whatever it is, "this subconscious continuation of our conscious life", is the *hither* side of the "MORE of the same quality" with which we are in touch by religious experience. What is the *farther* side of "the MORE"? To examine into that is to plunge into the *over-belief* that it is Jahweh of the Old Testament, and into the *over-belief* that getting into touch with "the MORE" is union with Jahweh by "his imputation to us of the righteousness of Christ." [34] But James has not to do with the *over-beliefs* of Christology.

WALTER DRUM, S.J.

*Woodstock College, Maryland.*

[31] *Varieties of Religious Experience*, p. 507, wherein James is quoting with approval Leuba, "The Contents of Religious Consciousness", *The Monist*, xi, 571, 572, July, 1901. [32] *A Pluralistic Universe*, p. 307.

[33] *Varieties of Religious Experience*, p. 508. [34] Ibid., pp. 511 ff.

# Criticisms and Notes.

**THE MASTER'S WORD, in the Epistles and Gospels. Sermons for all the Sundays and the Principal Feasts of the Year. By the Rev. Thomas Flynn, C.C. Benziger Brothers, New York. Two volumes.**

Two distinctive features characterize this collection of sermons: individually, they represent the homiletic type, brought to such a high degree of perfection by the Fathers and best suited to the pulpit; and, as a series, they constitute a coherent whole, embodying a complete, well-articulated course of Christian doctrine. This manner of treatment has the double advantage of unlocking to the faithful the hidden wealth of the Scriptural portions assigned for the respective Sundays or feasts and of presenting a systematic and unified body of Divine truth in the cycle of the ecclesiastical year. The pedagogical merits of this arrangement are quite apparent, and little need be said in its favor; for, an organic exposition of the tenets of our holy faith impresses itself more deeply on the memory and carries with it a greater convincing force than an unrelated explanation of the several, isolated articles. The imperative cogency of Christian truth appears only when it is presented as a harmonious whole, satisfying all the legitimate demands of reason and meeting all the pure and noble aspirations of the soul. The author's departure from the beaten track, decidedly, is a step in the right direction.

**THE PHILOSOPHY OF EDUCATION. By Thomas Edward Shields, Ph.D., LL D., Professor of Psychology and Education in the Catholic University of America and Dean of the Catholic Sisters College. The Catholic University Series: The Catholic Education Press, Washington, D. C. 1917. Pp. 446.**

If you don't get what you want, wait for it. What is worth having is worth waiting for. Upon platitudinous apothegms like these Catholic pedagogues have long been sustaining their souls in patience, if not in peace, whilst they scanned the fallacious horizon for the first sign of an Educational Psychology. But why so? Isn't the field of pedagogy sown as thickly with books of that class, and all as bright, happy-looking, as are the May fields with the golden dandelions? Sure. And yet is there one in the uncounted multitude that is sane and sound and safe? This does not mean that many, perhaps most, of the existing books on the psychology of education do not contain much good material and prudent and timely suggestions. Quite the contrary. Catholic teachers can and do utilize the wealth of this

sort of literature to advantage. What is meant is that the pedagogical psychology of the day is based upon an unsound philosophy. It is not the fruitage of true principles, but happens to have value in spite of its inconsistency.

It is essentially phenomenalistic, and either denies or at least ignores the substantial and spiritual nature of the human soul. While it is true that a psychology descriptive and more or less interpretative of consciousness, but leaving out of count any question as to the radical nature of the soul, is abstractly possible, nevertheless concretely that question is forever forcing itself to the surface and frustrating any thorough and consistent analysis of consciousness. Thus, for instance, you cannot treat of *thought*—a phenomenon essentially different from *imagery*—without bringing out the superorganic nature of the intellect, and consequently the immateriality of the underlying principle, or soul. But even waiving this intrusion of philosophy into psychology as such, when you apply the latter science to education the entrance of the persistent soul through the phenomena becomes inevitable. You do not educate "a stream of consciousness" or a series or complexus of conscious states. You educate a *person* constituted of body and soul, and what you are going to succeed in doing with your subject will depend to a large degree upon your own concept of the substantial soul, and yet more upon the idea you succeed in impressing upon the mind of the child concerning that soul.

Hence it is that Catholic teachers have long been looking for a psychology of education wherein the soul as such is neither denied nor ignored. In the volume before us they have got not precisely a psychology but a philosophy of education. And that is something better. For, as Dr. Shields observes, the Philosophy of Education is the basic element in the training of the teacher. In it the teacher finds not so much the genesis as the meaning of the educative process taking place in the mind of the pupil, and the goal toward which it should be directed. From it likewise the teacher learns the fundamental principles which should guide in the selection and arrangement of the curriculum in the various stages of the educative process and for the educative values of the different disciplines to be employed. In these days of rapid and deep-seated social and economic changes, the work of the school is undergoing a corresponding change in character and in aim. This makes unusual demands on the philosophy of education and places added emphasis on its necessity in the training of the teacher. Nor does this necessity touch the teacher alone. The layman through his vote exercises a controlling influence on the school and on the relationship which should exist between it and other social institutions of such fundamental importance as the home, the Church, and the State (p. 21).

We have here suggested the groundplan of the present treatise. The educative process, the educational aims, the educative agencies—these are the main divisions; and a second glance suffices to see that they outline a comprehensive view of education. The first, the process, starts with the child's physical and social heredity. The elements of personality, which are at first more static, become in the process more and more dynamic; and while their adjustment to environment is gradually effected, the mind is seen to grow and develop and, aided by widening experience, to become more conscious of law, obedience to which is the first condition of strength and control.

In the second part, the aim of education is shown to be not the merely physical nor yet solely intellectual or simply moral development of the child. The aims should be Christian, and therefore based both upon faith and upon reason; in other words, the ideal is "to put the pupil into possession of a body of truth derived from the concrete work of man's hand and from the content of human speech, in order to bring his conduct into conformity with Christian ideals and with the standards of the civilization of his day" (p. 171). Physical education is highly important, even though not supreme. The powers of mind and body must be harmoniously balanced, while the pupil is trained not only for individual culture but for economic, social and political efficiency.

In the third and last part of the volume the several educative agencies are considered in detail—the Home, the Church, the School. The State school system and the Catholic school system are studied historically and comparatively; while the two concluding chapters summarize a large amount of historical information and practical wisdom relative both to the school curriculum and to the training of the teacher.

From the foregoing outline it will be seen that the work possesses the first requisite of a philosophy of education. It is *comprehensive.* It covers the full field of education—process, purpose, and powers. Secondly, it is *fundamental;* it brings to light the root causes in each of these constituents. A third property of philosophy should be organic growth and development. The philosophical conclusions should be seen to flow necessarily, consecutively, evenly, from the principles that constitute or explain the subject-matter. If this ideal requirement is not so manifest in the treatment as are the other two essentials just mentioned, it is because much of the material had been originally utilized in the shape of individual detached lectures, and being incorporated more or less in that form into the present production, interferes somewhat with the ideal development of the thought and occasions in parts an overlapping of subjects. On the other hand, this very imperfection, if so it be, is of practical advan-

tage. It lends variety to the existing unity and, enabling the reader to see the same idea under different shapes, facilitates assimilation.

Let us add that the book is pleasingly written, a quality not usually associated with philosophies. There is little room in the subject for the play of humor, but when we get to "the culture epoch theory" it is to laugh, even though the application of that monstrosity of recent pedagogics should be drowned in an ocean of tears. The volume will be of great service to teachers, secular as well as religious. Priests will find it useful in many fields of discourse. And lastly, but not leastly, it can be used to advantage in seminaries. As Bishop McDevitt points out in his last report on the parochial schools of Philadelphia, seminarians should know the educational problems that are at present agitating minds both within and without the Church. No more effective means to this end will be found than precisely this *Philosophy of Education*.

**INTRODUCTION A L'ETUDE DU MERVEILLEUX ET DU MIRACLE.** Par Joseph de Tonquedoc. Gabriel Beauchesne, Paris. 1916. Pp. xvi—461.

**LE TEMOIGNAGE DES APOSTATS.** Par Th. Mainage, des Freres Precheurs. Lecons donnees a l'institut catholique de Paris (1915–1916). Gabriel Beauchesne ou J. Gabalda, Paris. 1916. Pp. xii —440.

Two noteworthy additions to the domain of apologetics. The first deals with one of the credentials of faith; the second with a special and, in a certain sense, an unusual argument for faith. Events that are "marvellous", prodigies, preternatural, do not necessarily transcend the "vires totius naturae creaturae". They do not therefore essentially demand any exceptional interference by the Creator with the uniform order of nature. Inexplicable by us, they may none the less be produced by agencies which, though outside our experience, may yet be finite, created—*preternatural* but not technically *supernatural*. On the other hand, a genuine miracle is an "opus supernaturale divinitus factum". It is consequently a logically indisputable sign of divine revelation, a "sigillum Dei". So much is this the case that there is no form of religion that has not and does not instinctively claim for itself this divine guarantee. The story of the Bouddha is replete with marvels, and the prodigies wrought by fakir and yoghi would fill volumes. These of course are not genuine miracles; but they are held to be so by tens of thousands. Pagan Greece and Rome appealed no less strenuously to their portents, prodigies, divine attestations, while modern spiritualists claim to hold

communications with beings that are certainly discarnate and probably superhuman.

It is largely because these multiform religions, however grotesque or degraded they may be, appeal to what they consider miraculous attestations of their beliefs and practices, that rationalists and many other thinking men who have not quite lost their Christian faith, either deny outright or are agnostic concerning the reality or at least the knowability of genuine miracles. They shrug their shoulders, elevate their eyebrows, or turn away in apathy or disgust at the very name of miracle. Miracles are relics of an age of ignorance, superstition, childish credulity. They belong to Comte's primitive epoch in the evolution of the race — the naif, the theological — an epoch which has long since been transcended by the positive or scientific stage. Nevertheless, as P. de Tonquedoc observes, the very universality of the belief in the miraculous ought to be with serious minds the prime reason for examining the subject more dispassionately. For, what if after all it be a *fact* that God does make use of miracles as the guarantee of His communications to man — how shall we escape if we ignore or deny so great a salvation? Neither by science nor dialectics has God ordained to save the race of men, but by truths and methods and means which, while not contrary to, are above the powers of divinely unaided reason.

Hence the all-important duty of studying the credentials of those truths and processes. The method of such study is outlined in a truly masterly way by the author of the volume before us. Other writers not a few, it is true, have already done a work of this kind; but it needs to be done over again in view of the persistent and subtle attacks directed by a specious science and hostile criticism—*scrutantes scrutinia*—upon the supernatural. P. Tonquedoc examines in the first place the various philosophical attitudes assumed by different schools toward the miraculous — notably the several forms of determinism and of the recent French philosophies, Bergson, Le Roy, Blondel. Having, in the next place, set forth his own attitude, he devotes the second half of the volume to the method of determining genuine miracles. First he takes up such events as we ourselves personally may witness and studies what psychological dispositions—prejudices, positive and negative—may affect our judgment for and against the miraculous. After this he examines the testimony adduced for miracles of a past age — ancient, medieval, Oriental. The criticism of criticism at this point is particularly keen and thorough. The work as a whole indeed is just this, a critical philosophy as such. It is meant for the use of thorough students, for those who are in search of unimpeachable evidence. It may not, therefore, be skimmingly perused, but it will repay the labor of reflective attention.

The *Witness of Apostates* is the sequel to a former work by P. Mainage noticed previously in these pages and bearing the title *La Psychologie de la Conversion.* The two volumes contain the writer's lectures given at the Catholic Institute, Paris, and together round out a somewhat original argument for the faith. There is and *a priori* must be a harmony between revelation and human personality. The natural forces at work in the latter are adapted for the former, and when given normal opportunity will accept and assimilate the truths contained in the former. This fact is inductively proven by P. Mainage in *La Psychologie de la Conversion.* On the other hand, *Le Témoignage des Apostats* affords the basis for another induction which establishes the fact that so far is apostacy from indicating any sign of weakness in the grounds of faith that it irrefragably proves that defection from faith is always due to some rupture not only between the native faculties and the truths of revelation once accepted and then rejected, but between those faculties themselves. In other words, there is a moral obliquity at the root of all apostacy—an evil inclination unguarded and unsubjected to the law of unity which should prevail in the inner life. Apostacy results from an internecine war upon which follows rebellion against the supernatural from without. It is easy, and some may think it rash, to make such a statement. P. Mainage, having gone somewhat deeply into the psychology of apostacy, gathers evidence for his proposition from the lives of such types as Julian, Luther, Calvin, Lamennais, Renan. The argument is well worth careful consideration, and under the author's expert handling brings out many a suggestive sidelight on the psychology both of faith and of unfaith.

**THE FUNDAMENTALS OF PSYCHOLOGY.** By W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. The Macmillan Co., New York. 1916. Pp. vii—562.

**ELEMENTS DE PSYCHOLOGIE EXPERIMENTALE.** Notions—Methodes—Resultats. Par J. de la Vassiere, S.J. Troisieme edition. Gabriel Beauchesne, Paris. Pp. xiv—381.

The opportunity seldom presents itself of comparing a work on empirical psychology written by a Catholic priest, and he a Jesuit(!), with a similar production from the pen of a director of a psychological laboratory in an American university. The Catholic clergy are not usually credited with much knowledge of "the new psychology", and they are supposed to have little stomach for so concrete and experimental a branch of science. Committed as they are to the

Aristotelian, or at least—or most—Scholastic, psychology, which is declared to be wholly *a priori* and deductive, these benighted medievalists are thought to be quite unaware of the leaps and bounds which psychology has made since it broke away from the leading strings of Aristotelian metaphysics and expanded into the free and vigorous manhood of "a natural science". While it is true that until comparatively recent times the authors of our manuals of philosophy, of which psychology is a large department, have inadequately employed the experimental method, empirical psychology has never been neglected by them. Perhaps, too, they had already inherited from those keen observers, Aristotle and the Schoolmen, a wealth of fact and inference which recent experimentalists are only now coming upon with outcries of *Eureka!* Moreover those students who are keeping in touch with the ever-increasing literature of neo-Scholasticism need not be reminded that our more recent text-books of psychology manifest full appreciation of experimental results and assimilate quite naturally into their philosophical organism whatever relays of wholesome and digestible food is sent forth from the psychological laboratories.

For confirmation of this statement we might point to the *Philosophia Naturalis* by the author of the French work before us—the course of philosophy to which reference was made in the last number of this REVIEW. An equally or more instructive illustration, however, is furnished by the volume at hand. We have here as comprehensive and quite as critical a treatment of experimental psychology as is presented in the English volume with which it is associated above. The reviewer has no intention of instituting a comparison between the work by the French Jesuit and the one by the American Professor. Were this to be done, the prize for excellence should, we think, with impartial justice have to be assigned to the former, and chiefly for the reason that in the mind of the French author there is a definite and clearly defined philosophy which is lacking in the American.

Both authors treat the same subject from the same viewpoint—that of experience, observation, experiment. And yet it cannot but be that the philosophical attitude of each author will reveal itself, however determined he may be to set it aside *methodi causa*, in his treatment of psychological phenomena. Every psychologist has his metaphysics more or less distinctly outlined, and it is simply impossible for him to lock it up *sub limine* so as to prevent it from oozing up and out into his treatment of the so-called *states* of consciousness. You cannot treat of these *states* without being influenced in your interpretation by your view or conviction as to the nature and consequent bearing of the underlying principle or subject of those states.

So thorough-going an empiricist as Ebbinghaus in the introduction to his *Grundzüge* voices the desire that psychology should keep in touch with philosophy; and even Charles S. Meyers in his *Text-book of Experimental Psychology* maintains that "far from being independent, experimental psychology has arisen as a refinement of general psychology", so that "familiarity with the latter is essential to success in the former". Were we to compare the writers before us as to their respective philosophies of the *ego*, we should find that of the two the French Jesuit has succeeded in keeping his more in the background than has the American Professor, and that for the simple reason that the former has his rational psychology definitely in hand and determinately holds it aloof in so far as he can from his explanation of the empirical facts; whereas the American Professor apparently possesses no such psychology—a fact that is itself indicative of a philosophy which rejects or ignores the substantial nature of the soul. The inadequacy of such a philosophy is of course painfully felt when the latter author comes to account for the concept of self-identity. How can the continuous ever-changing series of mental processes be referred to the same self, i. e. be held together in a continuous stream and be regarded as states of the perceiving self? The answer is: by their "interrelation", wherein is included "recognition" of the definite position of each experience in the series. The self is therefore a series of conscious states in which reflective consciousness recognizes the relative position of each state. To this series are referred the on-coming states. "This fact of reference is immediately observed. When the self-concept has developed, the theorist [the psychologist] makes that the point of reference in spite of the difficulty in seeing how an actual substantial something apart from the experiences could hold them together. If by the self we mean the experiences themselves as interrelated one to the other, the notion offers less difficulty" (p. 544).

Now it is just here that Professor Pillsbury's "rational psychology" or rather his "metaphysics" or ontology halts. "The substantial something", the substantial ego or self, is not an entity "apart from the experiences". The experiences, each one of them, *is* the ego in that determinate state—not something underlying, like the Indian turtle below the elephant—but the self manifested in and shining out through the state. The ocean is in the waves, the face is in the smile, the man is in his perceptions, his thinking, his longing, striving, what not. You can abstract the act, the state, the phenomenon, but then you are dealing with just an abstraction, not with the substantial thing, the concrete self from which you have withdrawn the state. The specific nature of the pervading substance, it is not the business of empirical, but only of "rational psychology",

to determine. Upon that point the author of the French manual before us has of course a definite philosophy, which, though it is held in reserve, is necessarily implicit in his treatment of the phenomena. The ground-plan of his work reveals it. For him life in man is both "sensitive" and "intellectual", and while the two unite in the fundamental substantial vital principle, the sensitive emerges through the organs of the body and the other emanates immediately from the root principle and reveals itself in thought, which essentially differs from sense perception and imagination, and in *volition*, which differs equally from sensuous feeling or appetition. Again, the author's philosophy peers forth in his treatment of "transcendental phenomena"—religious, spiritistic, and so on, which imply of course the recognition of states, activities, energies that are not "immersed in matter", i. e. in the organs—even though they must use the organs as the purveyors of material—but enjoy a certain intrinsic elevation and partial independence. There are not, it need hardly be said, any traces of such a philosophy of man in the work of the American psychologist.

The two books, we may add in conclusion, are mutually supplementary. One of the best portions of Professor Pillsbury's volume is the physiological part, that which treats of man's nervous system and sense organs. This occupies about one-third of the book. The analysis, moreover, of the various psychological phenomena, perception, memory, feeling, and the rest, is keen and illuminating. So that one who reads Fr. de la Vassière's manual will turn with profit to Professor Pillsbury's. On the other hand, it will be found to be no less profitable to turn from a perusal of the more discursive English text to the clear-cut and luminous French.

**THE SPIRITUAL INTERPRETATION OF HISTORY.** By Shailer Mathews, D.D., LL.D., Professor of Historical and Comparative Theology at the University of Chicago, and Dean of the Divinity School. Harvard University Press: Cambridge, Mass. 1916. Pp. x—228.

*Felix qui potuit rerum cognoscere causas.* No, Virgil wasn't thinking of the *happiness* of knowing the causes or the reasons of things, though his verse would have conveyed equally well that particular meaning. It would take a metaphysician only a minute to show you just why cause-knowing makes one blissful and how really the Mantuan sang more deeply than he knew. Most likely the poet had explicitly in mind how *fortunate*, how well-off, a man, or even a woman, is when he or she knows the causes of things, for only then is he able to adjust himself to things, and to dispose them to his own advantage or, if it so please him, to the advantage of the things them-

selves. This of course is taking a rather utilitarian view of the poet's thought, which thus becomes less

> A thing of sky and earth
> Gathering all its golden worth
> From the poet's heart.

No less objective is Virgil in that he speaks not of the cause but of the *causes* of things, since of no one effect in this sublunary world of ours is there a single cause; of every event there is a plural causality, and none knew this better than did the author of the Georgics.

If multiplicity and complexity at every turn meet the seeker after causes, how manifold and complicated becomes the quest when the inquirer penetrates into the depth of human history! One has only to turn his mind to the maelstrom into which the world of to-day has been or is being swept and ask the causes of it all, to realize how seemingly hopeless is any certainty of reply. What, then, if one plunge into the depths of "the cosmical process", whereof the history of man is but a fragment! And yet amidst the bewildering mazes of causes and effects the mind can detect a hierarchical unity; and the quest becomes greatly simplified when it is centered upon the dominant force, if such there be, that disposes and directs the rest which are recognized as truly efficient, although subordinate, agencies. We are all familiar with "the economic interpretation", to which the Marxian school of Socialists has given prominence. The materialistic interpretation is no less a commonplace. So, too, is the monistic. The supernatural interpretation, so eloquently advocated by St. Augustine in *The City of God* and by Bossuet in his *Discourse on Universal History*, is well known and loses none of its positive value by its failure to note the natural agencies. The spiritual interpretation for which the volume above stands sponsor recognizes the efficacy of material and economic—that is, impersonal—forces at work in the shaping of history; but it lays stress upon the personal agencies, such as heroism, idealism in art and letters, in morals and religion, racial feeling and passion, and so on.

Such an interpretation is itself no new discovery. It is just what almost any intelligent student of history would discern and defend. However, Dr. Mathews analyzes this interpretation with no little insight. He illustrates it with a wealth of fact and allusion, and substantiates it with considerable argumentative power. The treatment is stimulating and loses none of its interest by preserving the lecture form in which it was originally presented. The book is well worth while and is a valuable auxiliary against the growing tendency to exaggerate the influence of economic forces.

Readers of this REVIEW who peruse the book will of course notice a weakness, which, though it affect the logical foundations of the

argument, in no wise lessens the material truth of the substance. The author assumes, quite gratuitously and with what we must consider a naïve faith in the unproved and unprovable hypothesis of an exaggerated evolutionism, the bestial ancestry of the human race. "Reasoning man" he declares to have "emerged from the *melée* of animal evolution" (p. 38). "Human society is doubtless(!) genetically joined with that of animals" (p. 72). And so on throughout. It may seem presumptuous to suggest to so learned a writer as the Dean of the Divinity School of the Chicago University that, if *reasoning man* is the outcome of bestial ancestry, man is *not* a reasoning man. He is "a principle of contradiction", an absurdity, a *non-ens*, a no-thing. It is intrinsically possible and therefore extrinsically possible for the Almighty to produce a *human body* from a bestial organism, but it is neither intrinsically nor extrinsically possible for *reasoning* man to be "evolved" from such a progenitor. Reasoning essentially demands an internal principle, a soul, which from the nature of things must be immaterial, superorganic; and by no manipulation, whether by natural selection, or force of environment, or what not, can you get a spirit out of matter.

Moreover, in the hypothesis of *man's* bestial genesis there logically can be no "spiritual interpretation" of human history. Dr. Mathews has written about a logical non-entity. However, Dr. Mathews does not see it that way and we make it no charge against the substantial truth of his interpretation any more than we would allege in the same direction his rather narrow conception of "natural rights" (pp. 144, 158, et al.), even though one might expect a professor of historical and comparative theology to be acquainted with at least so accessible a source as St. Thomas Aquinas, who wrote on "the natural law" some five centuries before Rousseau excogitated a fictitious "state of nature" as the supposed province of "the law of nature". (See the *Summa Theologica*, I-II, qu. 94, with the references there.) This is only one of the many confusions of truth and error which perhaps inevitably mar a work wherein there is so much to applaud and to be grateful for.

**THE PARISH HYMNAL.** Second edition. Compiled and arranged by Jos. Otten, Organist and Choirmaster, St. Paul's Cathedral, Pittsburgh, Pa. B. Herder: St. Louis, Mo. 1916. Pp. 252.

Among music publications, none is more numerous than the Hymn Book in general, and the Catholic Hymn Book in particular. Yet it is sad to admit that many of the latter should never have appeared. Most of them contain anything but music, and many of them have music that should never be heard within the sacred precincts of the

church. All have a few points which might recommend them. The work mentioned above is a happy exception to the general rule. It marks a departure from the ordinary, irreligious, and frivolous hymns and music that so often greet our ears when we attend church services.

This little work from cover to cover contains hymns and chants that are religious and prayerful. It is a handy little volume, providing all that is needed for the singing at High Mass, at Benediction, and the non-liturgical services that piety and devotion suggest. The Vesper Psalms are not given, for the reason that a convenient separate edition published by the Solesmes monks is now available. The liturgical chants appear in modern notation and are taken from the official Vatican Gradual and Vesperal. Both the text and the melody of the hymns are very solemn and devotional. Moreover, there is a wealth of hymns for the different feasts and seasons of the ecclesiastical year. All the hymns can easily be mastered by children in the first grades of our schools. After children have finished eighteen chapters in the Catholic Education Series (Music, First Year), which give them a knowledge of the notes within an octave, they will be able to sing most of the hymns of the *Parish Hymnal*.

There is one improvement which I think would greatly enhance the value of the book, and which would cause the chants to be more easily mastered by children. The rhythmical signs of the Vatican Solesmes Edition, which have the approval of the Holy See, would make the chants more intelligible and more easily taught to the amateur in the realms of Gregorian chant. The author suggests that Dr. Mathias's accompaniment to the Kyriale be used for the chants. I would rather recommend the accompaniments of Bas or Manzetti, as they more strictly bring out the true rhythmic character of the sublime chant of the Church. The organ accompaniment to the *Parish Hymnal*, a work that is truly worthy of the hymnal itself, musically speaking, is printed separately for the use of teachers and organists.

F. J. KELLY.

**MASS IN HONOR OF ST. HEDWIG**, for Soprano, Alto, Tenor, and Bass, with organ, by Alfred J. Silver. New York: J. Fischer & Bro. 1916. Pp. 28.

**MASS IN HONOR OF ST. THOMAS**, for Soprano, Alto, Tenor, and Bass, with organ or orchestra, by Alfred J. Silver. New York: J. Fischer & Bro. 1917. Pp 32.

In these two masses we have a welcome departure from the triviality of the music that characterizes the compositions that the ordinary

church choir is called upon to sing. The music can certainly be called worthy of our most sublime service, Holy Mass, and while it does not exactly possess the church-like character of the beautiful Gregorian chant, yet it is in every way liturgical and of a lofty character. Moreover, these masses can easily be mastered by the moderately trained choir. The text in both cases is liturgical in every detail. They are very practical masses for choirs that have but few opportunities for rehearsal. The organ accompaniment is well within the ability of the ordinary organist, yet possesses a most dignified and appropriate harmony. Compositions such as these are greatly aiding the cause of correct church music as outlined by our Holy Father Pope Pius X, of holy memory.

These masses are written for four mixed voices, but can be as readily sung by two equal voices, either of men or women. Very few solos in either voice appear, so that extraordinary training on the part of any singer to render them well is not required. From a musical standpoint, both masses are on a high level, which they maintain throughout. They are melodious without being commonplace, not difficult, and of a range that adapts them well to any choir, no matter how amateur it may be. Masses that possess as little difficulty as these are as a rule commonplace; but both these masses possess a musical worth that will commend them to directors of choirs and organists who are looking for something worth while. Typographically the work is neat, the type clear, and the entire get-up excellent. F. J. KELLY.

**HISTORY OF THE SINN FEIN MOVEMENT AND THE IRISH REBELLION OF 1916. By Francis P. Jones. With an Introduction by the Hon. John W. Goff. P. J. Kenedy & Sons, New York. 1916. Pp. 461.**

The struggle of a people for liberty and a place among the independent and self-governing nations of the world, even though frustrated of success and denied a happy issue, is an inspiring and beautiful spectacle to contemplate and arouses the spontaneous admiration and sympathies of mankind. Whatever one may think of the expediency of the Irish rising in 1916, it represents a manifestation of idealism and a display of heroism quite inspiring in our age of materialism and selfishness. There is something unutterably noble in dying for the unattainable. The world needs the example of disinterested devotion to lofty ideals.

The version of the event conveyed in these pages differs essentially from the impression produced by the various press dispatches bearing on the matter. In this full historical setting the Rebellion assumes

a more favorable aspect, nor does it seem to have been so utterly futile as some would make it appear. The moral effect has not yet been gauged to its full extent. The author is particularly anxious to remove from the uprising the stigma of treason and he scores some good and telling points in favor of his contention. A final verdict, however, is as yet impracticable. But the future historian will here find much valuable, first-hand evidence, enabling him to judge events at their true worth and to place them in the proper perspective.

# Literary Chat.

Of late an attempt has been made to enlarge the sphere of activity of the Sodalities of the Blessed Virgin and to interest them in social and charitable work. That this is not foreign to the original scope of the Sodalities is brought out very clearly by an interesting study of Father Elder Mullan, S. J., on the "Mother and head" of all Sodalities in Rome. (*History of the Prima Primaria Sodality of the Annunciation and Sts. Peter and Paul.* From the Archives. The Queen's Work Press, St. Louis. 1917.) The volume contains a very edifying sketch of the life of the founder of the Prima Primaria, Father John Lunis, and much useful material, illustrative of the character and the methods of the early Sodalities. History will be the best guide in the work of reconstruction and readjustment; so this volume comes at a very opportune moment. There is a fairly exhaustive index, which makes orientation easy.

The wonderful adaptation of the Catholic Church to the fundamental needs and exigencies of humanity is to many the most striking and convincing proof of its Divine origin. Our age, on account of its subjective tendencies and its preference for the philosophy of immanence, is especially partial to this argument. There is no question that in many instances it gives the first impulse to the inquirer and puts him on the road of further research. *The Ancient Journey* (By A. M. Sholl. Longmans, Green & Co., New York) is conceived and planned along these lines. Charmingly written, it is well calculated to arrest the attention of every honest seeker after the truth and to guide him on the way to the happy goal. With appropriate modifications, it will serve excellently as a basis of sermons to open-minded non-Catholics.

Rippling streams, placid lakes, snow-capped mountains, nature in its many moods, form the chief themes of Father Ambrose Leo McGreevy's song. (*Minnesota and other Verses.* Jones & Kroeger Co., Winona. 1916.) "The Man and the Ghost" is a fine piece of searching soul-analysis. Rhyme and meter the author handles with a happy ease. His enthusiastic love of nature will evoke a similar sentiment in the breast of the reader. Occasionally we come across a rather commonplace thought and a prosaic, dull line. A little severe self-criticism would prove very beneficial and allow the author's unquestioned poetical talent to develop properly. We believe that his genius possesses enough vigor and native vitality to stand successfully a generous pruning.

The Loyola University Press of Chicago has reprinted Father Joseph Conroy's article, "The Master Key in the Hand of Joseph", which, after appearing in the ECCLESIASTICAL REVIEW, called at once for copies from teachers and religious. The neat little pamphlet opens the gate that leads to religious efficiency through the virtue of obedience, as exemplified in the conduct of St. Joseph.

Father Walmesley, the Assistant for England to the General of the Society of Jesus, offers timely spiritual help to many in these days of universal humiliation and suffering, by his translation of Father Pinamonti's *La Croce Alleggerita.* Father Pinamonti was the friend of Father Paul Segneri, S.J., and sharer in his apostolic labors for twenty-six years. *The Cross Made Light*, or Comfort in Tribulation, contains seven considerations, one for each day of the week, teaching us to understand and value suffering as a mark of Divine predilection. (Art & Book Co., Westminster.)

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*Lettres de Saint Bernard*, by the Dominican Father Melot, contains a good selection of St. Bernard's admonitions to people of various walks of life, to leave the broad way and enter on the narrow path of the religious. Others are addressed to nuns, or to clerics and societies, with the purpose of making them realize more clearly the eternal issues. The spirit of sacrifice and penance through love forms the characteristic note of all St. Bernard's correspondence, as of his preaching.

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According to accounts from Ireland, Canon Sheehan's last volume, *The Graves at Kilmorna*, is having an unprecedented sale in the home country and the British Colonies. The story is apparently being used to present the arguments for the immediate grant of Home Rule, against mere promises and supposed guarantees of future concessions by English statesmen. As the book proved to be a prophecy in almost every detail of what has actually happened within the last eighteen months, the singularly accurate vision of the dead priest before the events of Easter 1916 is accepted as a forecast of other things to come. Canon Sheehan was not an advocate of the Sinn Fein movement, though he knew of its existence; and he wrote to bring it into line with the conservative demands of all the national patriots.

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When you want to reward Jack, your best altar-boy or your young nephew, give him *The Will to Win*, by Fr. Barrett, S.J. It will be a justifiable bit of nepotism—not the book, of course, but your giving it to *him.* Moreover, it, the book, will do the lad good, and it, the book as well as the giving of it, will benefit yourself. Fr. Barrett, everybody knows, or should know, is an expert on will-training. He has made a specialty of it, without losing normal breadth of judgment or sane balance, as a specialist is apt to do. He has written two books on the training of will-power—one called *Motivation Tracks*, a compendium or register of experiments with choices; the other entitled *Strength of Will*, in which experiment conjoins with theory. Out of the latter work has grown a third, a booklet of some four-score pages, intended to be used by boys, though girls will profit no less by the reading and practice of its solid wisdom. This is the book you want to give to Jack; and when he is John, you will, if you love him, hand to the young man *Strength of Will.*

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Fr. Barrett knows the boy and the will and he shows how both may get strong together. Neither the boy nor the man can expect to win without will-power, and will-power is a product of culture and systematic training, aided of course by the Divine concurrence and grace. The methods of training suggested by Fr. Barrett are as sensible and practicable as the arguments for their application are convincing and his manner of presentation is felicitous. Though a book for young boys, some of us old boys might with advantage not only peruse but likewise utilize it. (New York, P. J. Kenedy & Sons.)

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Fr. Roche, S.J., is skillful in making prayer books that are at once solid and attractive aids to devotion. *The Mysteries of the Mass in Reasoned Prayers*, which has been found such an effective instrument of true piety, is now followed by *A New Mass Book for Youth.* Its main title is *Benedictus Qui Venit.* Like its predecessor it has the devotional forms in broken lines, which make them look like verse, though in reality they are sententious prose, the irregularities being designed to arrest attention and to lead to mental rather than to

continuous vocal prayer. As a change from the use of the Missal and as an aid to a deeper appreciation of that treasury of devotion—the premature familiarity with which may blunt the edge of esteem—the little volume should find a welcome with Catholic youth. The slender and narrow format commends the booklet to youths who happen to have no pocket space to let. (Longmans, Green & Co., New York.)

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Although books of instruction on the Blessed Eucharist are not wanting, the enrollment of a new arrival is a grateful task when the work manifests such claims to attention as does the little volume entitled *Our Refuge*, by Fr. Augustine Sprigler, Rector of St. Mary's Church, Sullivan, Indiana. There is a happy blending in it of doctrine, lucidly and attractively explained, with genuine robust devotion. The author has "endeavored to make the book popular in style, length, and price". Those who know the book will gladly recognize that each of these ends has been attained. (B. Herder, St. Louis.)

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Not the least good that has been occasioned by that delightful book *More Joy*, written by Bishop von Keppler and translated so worthily by Fr. McSorley, has been the compilation of a little brochure entitled *A Casket of Joys*, by Fr. Durward. The joys that spring from faith, hope, love, prayer; from memory, beauty, sorrow, and so on, are expressed in the jeweled form of verse or epigram and arranged in a handy brochure which he who runs may read and even so transfer from page to memory the treasures that he would have to be the permanent possessions of mind and heart. (The Pilgrim Publishing Co., Baraboo, Wis.)

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*Gold must be tried by Fire* is the title of a new story, full of pulsing interest and purpose, from the pen of the author of "Socialism or Faith". Our readers will recall the latter, which won high praise as it ran first serially in the REVIEW and, later on, when it appeared in book form as *The Heart of a Man*. Doubtless they will remember also the same author's *The Shepherd of the North*.

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The three books have much in common—the same general setting and surroundings in the mill towns of northern New York, the same industrial theme, the same grim forces at grips, the same swift, dramatic recital. There is a difference, however, in the personnel and the action of the three tales. In the latest, too, there is more of romance and somewhat more of humor. This latter ingredient is a good leaven, seeing how fast the action of the story passes from one tense and tragic incident to another.

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The central figure, the gold that is tried in the fire of suffering, is Daidie Grattan. It is interesting as well as profitable to watch the stages of her development from the time when she is projected onto the screen as a dextrous and headstrong little mill girl until the close of the piece, when she passes off as the valiant young woman. The picture is life-like. In one incident, indeed, there is too much of the realistic. The characters of a story are not released from the reserves which are binding on their counterparts of flesh and blood. Apart from this particular passage, the book is true in instinct and most wholesome. In this connexion, it is noteworthy that the author has managed to keep the villains of the drama in the background almost entirely, and brought to the front of the stage only those with whom we can enjoy a little quiet fun, or sympathize with their aims and sufferings, or admire their sentiments and unselfish service. It is not too much to say that the author leans to the side of the mill-workers, whose unequal struggle he so well understands and so graphically depicts. But his stressing of their side of the case against the mill-owners is a championship that is natural; for the balance between employer and employee is not standing fair to the latter, even yet. (The Macmillan Co., New York.)

# Books Received.

## THEOLOGICAL AND DEVOTIONAL.

THE STORY OF THE ACTS OF THE APOSTLES. A Narrative of the Development of the Early Church. By the Rev. Denis Lynch, S.J. Benziger Bros., New York, Cincinnati, Chicago. 1917. Pp. 295. Price, $1.75 *net.*

SPONSA CHRISTI. Meditations for Religious. By Mother St. Paul, House of Retreats, Birmingham. Preface by the Rev. Joseph Rickaby, S.J. Longmans, Green & Co., London and New York. 1917. Pp. xv—112. Price, $0.90 *net.*

ALOYSIUS IGNATIUS FITER, Director of the Barcelona Sodality. By Father Raymund Ruiz Amado, S.J. Translated and edited by Father Elder Mullan, S.J. The Queen's Work, St. Louis. 1917. Pp. 188. Price, $0.50.

A FLOWER FOR EACH DAY OF THE MONTH OF JUNE. By John J. Murphy, S.J. The Home Press, New York City. Pp. 66. Price, $1.00.

BENEDICTUS QUI VENIT. A New Mass Book for Youth. Containing Instructions and New Prayers for Mass and Communion Proper to the Days of Youth. By Father W. Roche, S.J. Longmans, Green & Co., London, New York, Bombay, Calcutta, Madras. 1917. Pp. vi—76. Price, $0.25 *net.*

OUR REFUGE. A Practical Course of Instruction on the Most Holy Eucharist. By the Rev. Augustine Spingler, Rector of St. Mary's Church, Sullivan, Indiana. B. Herder, St. Louis and London. 1917. Pp. 144. Price, $0.60.

THE MANUAL OF CHILDREN OF MARY. New edition. A.M.D.G. M. H. Gill & Son, Ltd., O'Connell Street, Dublin. 1917. Pp. xii—424. Price, 1/6 *net.*

LIFE OF ST. ADAMNAN, PATRON OF RAPHOE. By the Very Rev. E. Canon Maguire, D.D., Formerly Professor of Rhetoric in Maynooth College. M. H. Gill & Son, Dublin and Waterford. 1917. Pp. vii—128. Price, 3/–.

LETTRES DE SAINT BERNARD. Les plus appropriées aux besoins des personnes pieuses et des gens du monde. Mises en ordre par le R. P. Melot, de l'Ordre de Saint-Dominique. Troisième édition. Pierre Téqui, Paris. 1917. Pp. 280. Prix, 1 *fr.*

THE MASTER KEY IN THE HAND OF JOSEPH. By the Rev. Joseph P. Conroy, S.J. With permission of THE AMERICAN ECCLESIASTICAL REVIEW. Loyola University Press, Chicago. 1917. Pp. 30. Price, $0.05; 12 or more, $0.03 a copy—postage extra.

RETRAITE DE JEUNES FILLES. Par J. Millot, Vicaire Général de Versailles. Pierre Téqui, Paris. 1917. Pp. 296. Prix, 3 *fr.*

## PHILOSOPHICAL.

THE PHILOSOPHY OF EDUCATION. By Thomas Edward Shields, Ph.D., LL.D., Professor of Psychology and Education in the Catholic University of America and Dean of the Catholic Sisters' College. (*The Catholic University Series.*) The Catholic Education Press, Washington, D. C. 1917. Pp. 446.

THE COMPLAINT OF PEACE. Translated from the *Querela Pacis* (A. D. 1521) of Erasmus. Open Court Publishing Co., Chicago and London. 1917. Pp. 80. Price, $0.50.

THE SPIRITUAL INTERPRETATION OF HISTORY. By Shailer Mathews, D D., LL.D., Professor of Historical and Comparative Theology at the University of Chicago and Dean of the Divinity School. Pp. x—227. Harvard University Press, Cambridge. 1916. Price, $1.50.

THE NEXT STEP IN DEMOCRACY. By R. W. Sellars, Ph.D., Assistant Professor of Philosophy, University of Michigan. The Macmillan Co., New York. 1916. Pp. 275. Price, $1.50.

THE FUNDAMENTALS OF PSYCHOLOGY. By W. B. Pillsbury, Professor of Psychology, Director of the Psychological Laboratory, University of Michigan. The Macmillan Co., New York. 1916. Pp. vii—562. Price, $2.00.

A REALISTIC UNIVERSE. An Introduction to Metaphysics. By John Elof Boodin, Professor of Philosophy, Carleton College. The Macmillan Co., New York. 1916. Pp. xxii—412. Price, $3.25.

THE ORDER OF NATURE. An Essay. By Lawrence J. Henderson. Harvard University Press, Cambridge; Humphrey Milford, London. 1917. Pp. 234.

## HISTORICAL.

HISTORY OF THE PRIMA PRIMARIA SODALITY OF THE ANNUNCIATION AND STS. PETER AND PAUL. From the Archives. By Father Elder Mullan, S.J. The Queen's Work Press, St. Louis. 1917. Pp. 480. Price, $2.00.

LES BRISEURS DE BLOCUS. La Haute Banque et la Guerre. Interpellation au Sénat de M. Gaudin de Villaine. Préface et annotations d'Albert Monniot. Pierre Téqui, Paris. 1917. Pp. ix—49. Prix, 0 *fr.* 50.

BENOÎT XV LA FRANCE ET LES ALLIÉS. Par M. l'Abbé Auguste Sajot. Conférence donnée en l'Eglise du Cap d'Ail le Premier Dimanche de l'Avent 1916. Deuxième édition. Impression de laheurs Patronage Saint-Pierre, 40, Place d'Armes, Nice. Pp. 30.

"PAGES ACTUELLES" 1914-1916. *No. 74, Un Village Lorrain pendant les mois d'Août et Septembre 1914. Réméréville.* Par C. Berlet. Pp. 60. *No. 75, De l'Yser à l'Argonne.* Images du Front. Par Charles Daniélou, Ancien Député. Pp. 67. *No. 76, Journal d'un Officier Prussien.* Par H. De Vere Stacpoole. Adapté de l'Anglais par Henry Frichet. Bloud & Gay, Paris. 1916.

LES TRAITS ÉTERNELS DE LA FRANCE. Par Maurice Barrès, de l'Académie Française. Émile-Paul Frères, Paris. 1917. Pp. 55. Prix, 1 *fr.* 25.

LA HAINE DE L'ALLEMAGNE. Contre la Vérité. Par Mgr. Charles Bellet, Président de la Société d'Archéologie de la Drôme. Librairie A. Picard & Fils, Paris. 1916. Pp. 79.

RELIQUES SACRÉES. Lettres ouvertes sur des Tombes. Par Louis Colin. Bloud & Gay, Paris et Barcelone. 1916. Pp. 231.

LE CLERGÉ ET LES ŒUVRES DE GUERRE. Par J.-B. Ériau, Licencié ès lettres, Diplômé d'études supérieures classiques. Bloud et Gay, Paris—Barcelone. 1917. Pp. 71.

## MISCELLANEOUS.

A CASKET OF JOYS. Laid at her feet who is at once the Sorrowful Mother and the Cause of our Joy. In Memory of My Mother. J. T. Durward. The Pilgrim Publishing Co., Baraboo, Wis. 1917. Pp. 55. Price, $0.25.

THE REST HOUSE. By Isabel C. Clarke. Benziger Bros., New York. 1917. Pp. 382. Price, $1.35 *net.*

THE POEMS OF B. I. DURWARD. Illustrated Centenary Edition. With Life and Criticisms on Poetry. The Pilgrim Publishing Co., John T. Durward, Baraboo, Wis. 1917. Pp. xlvi—250.

THE GUILELESS SAXON. An Ulster Comedy in Three Acts. By Louis J. Walsh, author of *The Pope in Killybuck*, etc. M. H. Gill & Son, Ltd., Dublin. 1917. Pp. 63. Price, 1/– *net.*

FALSE WITNESS. The Authorized Translation of "Klokke Roland". By Johannes Jörgensen, author of *The Life of St. Francis of Assisi.* Second impression. Hodder & Stoughton, London, New York, Toronto. 1917. Pp. 227. Price, 3/6 *net.*

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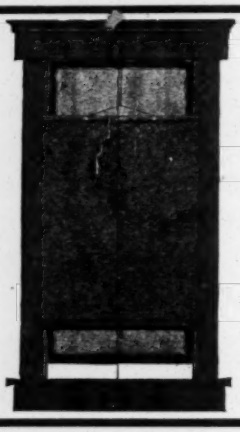

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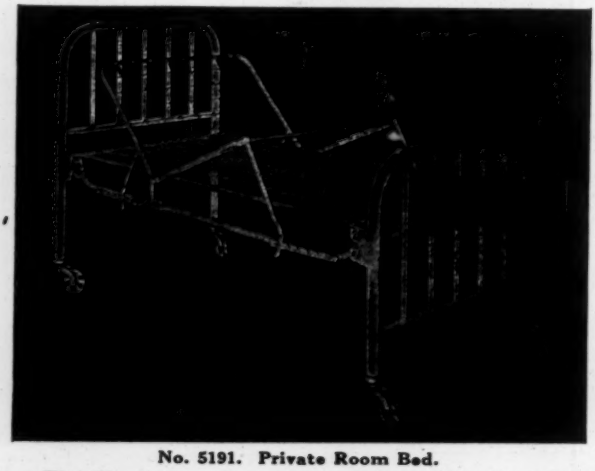

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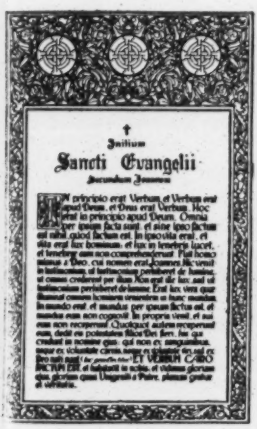


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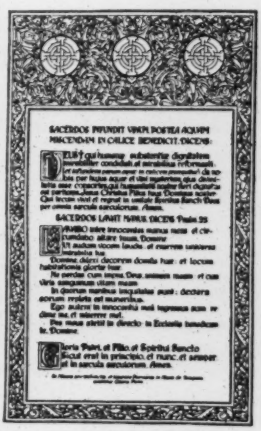

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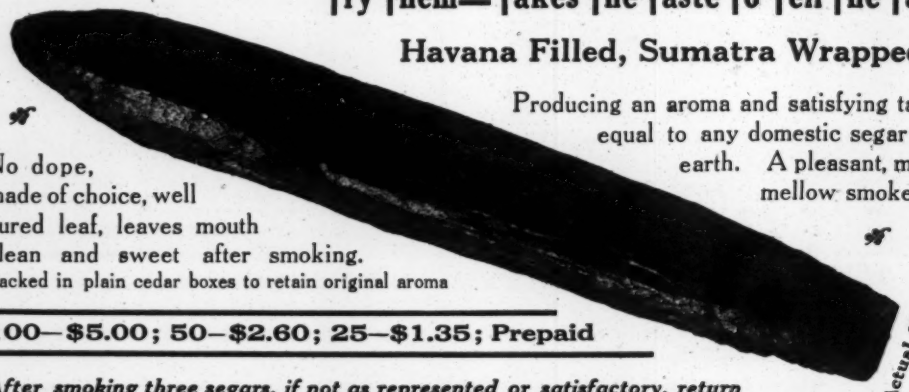


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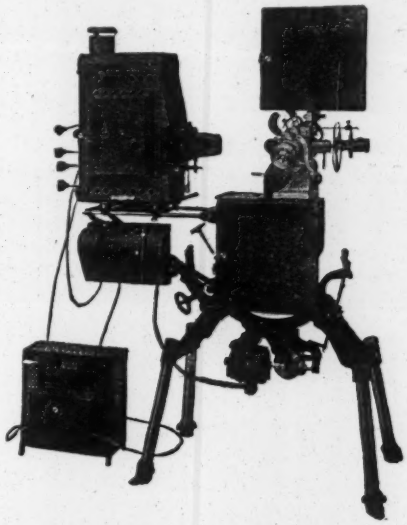

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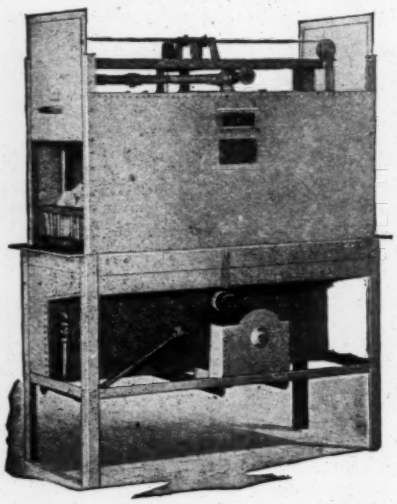

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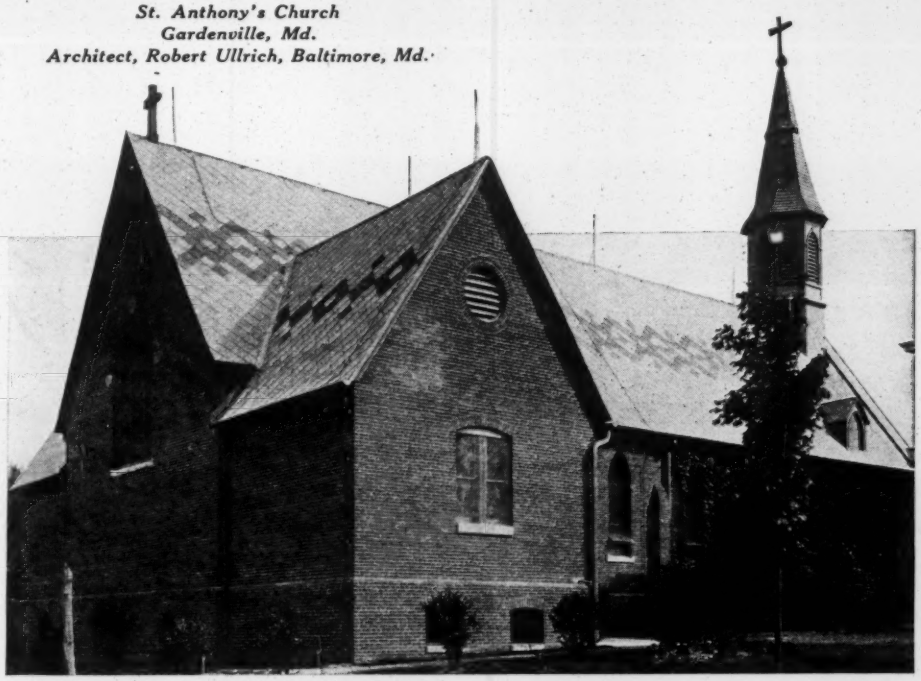

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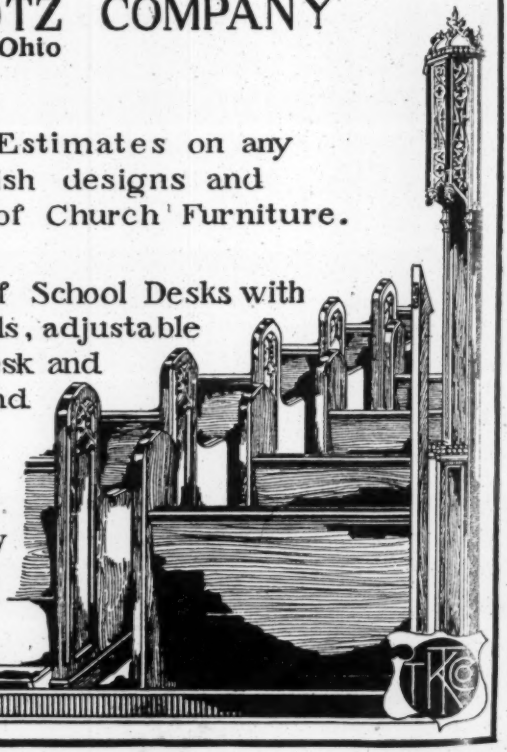

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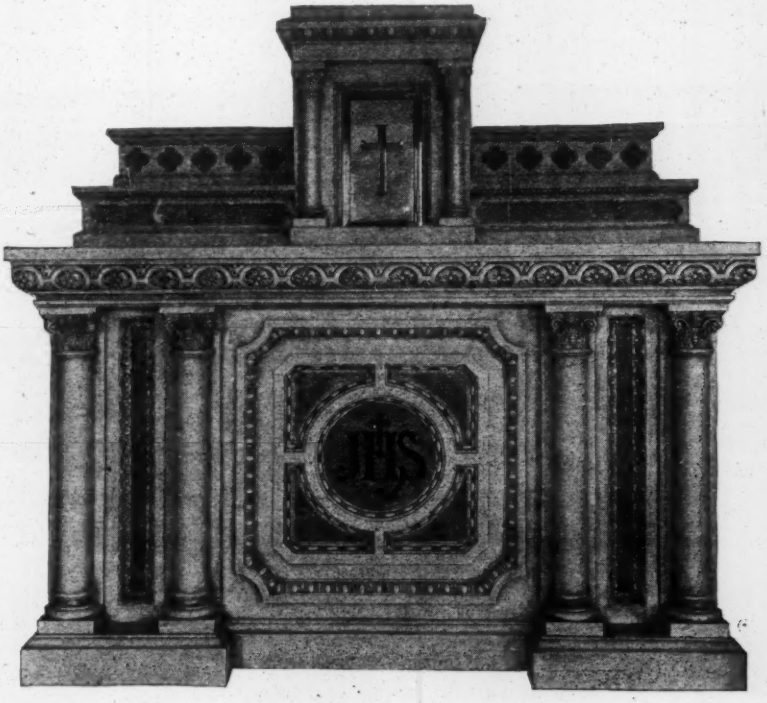


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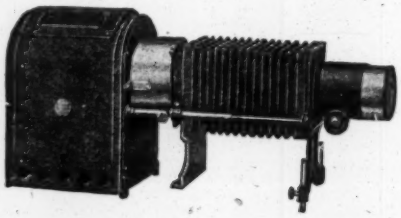

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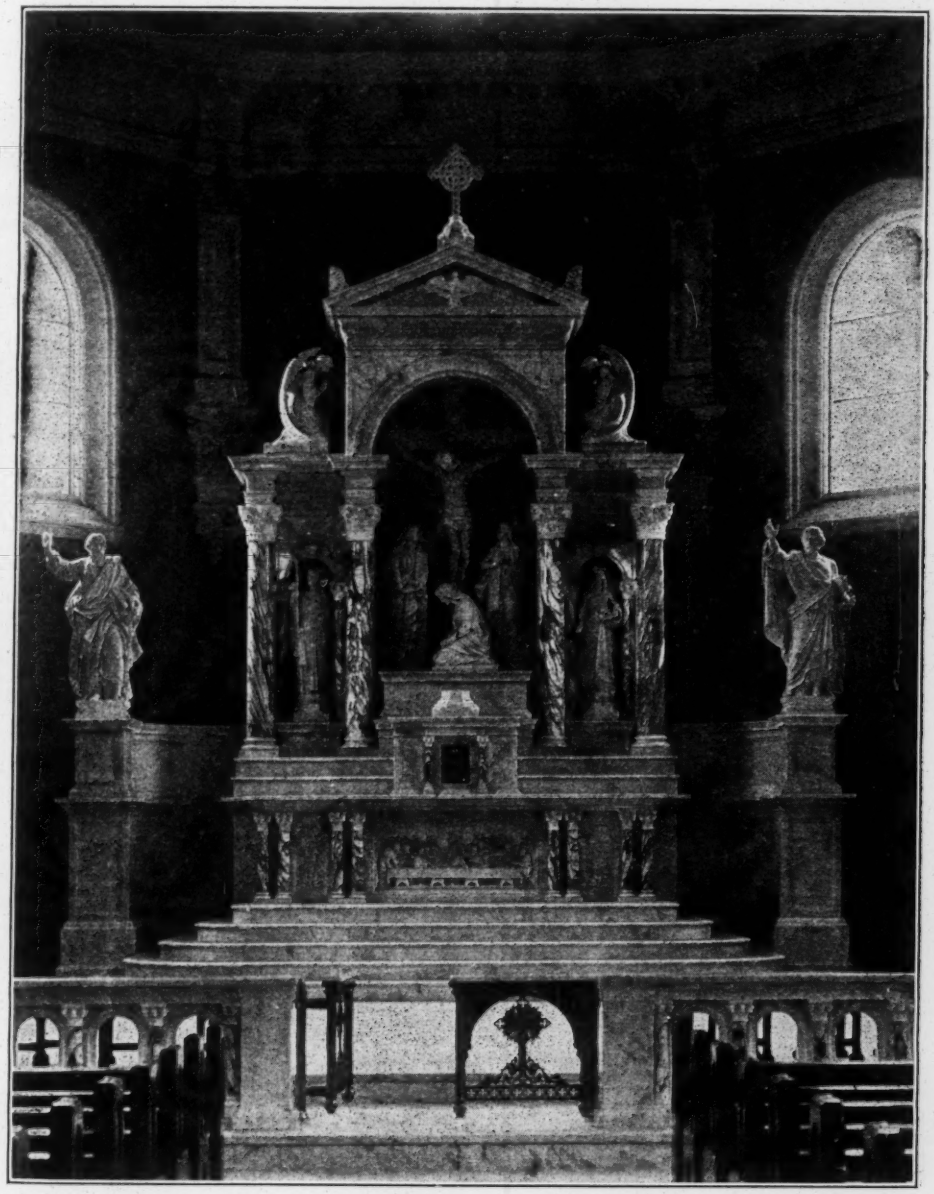

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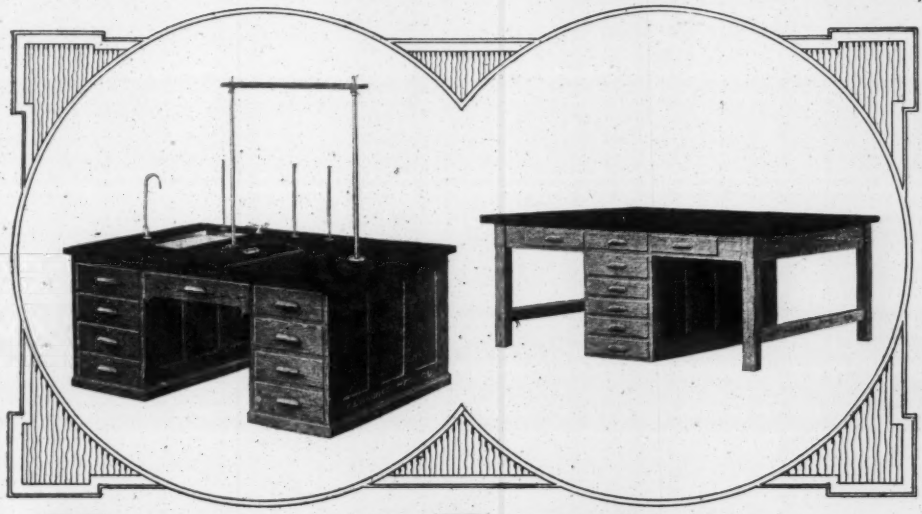

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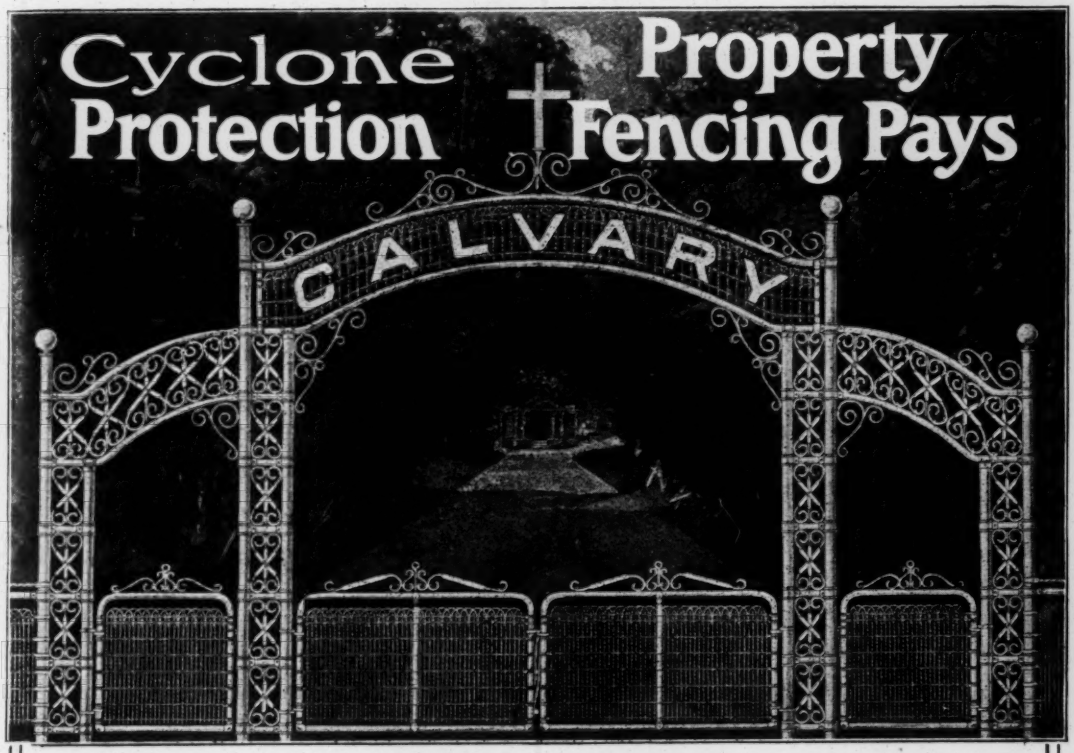


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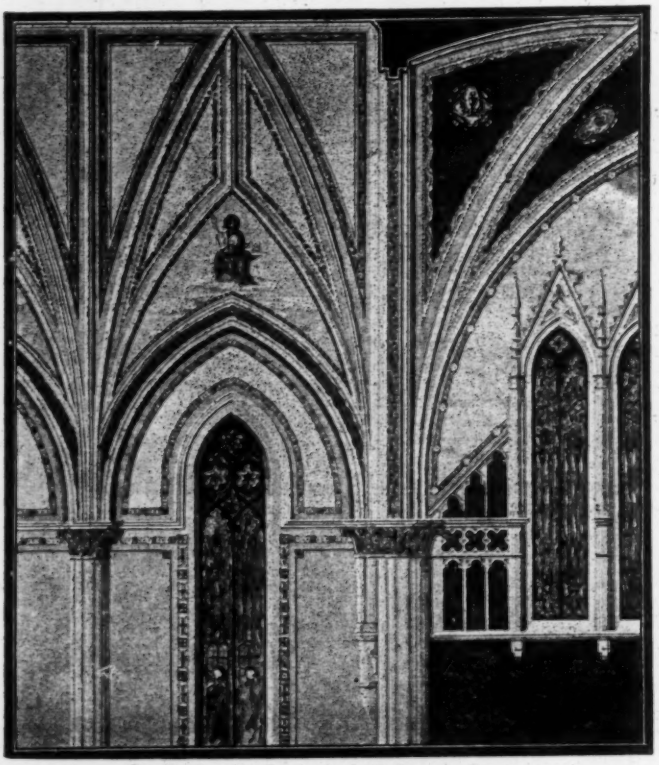

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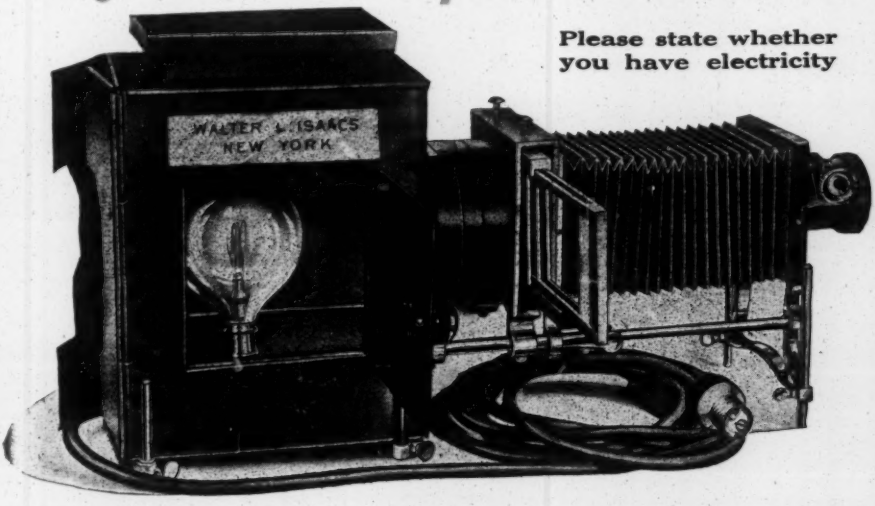


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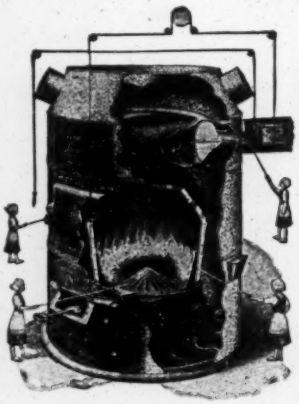

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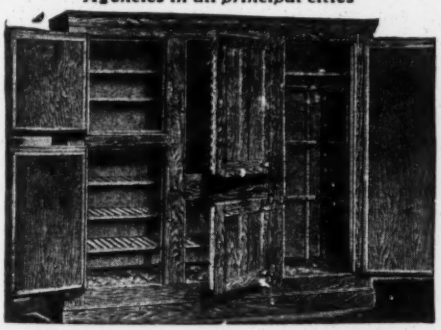

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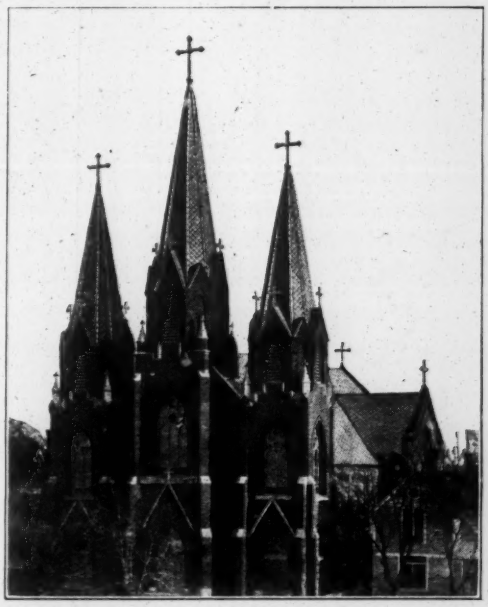

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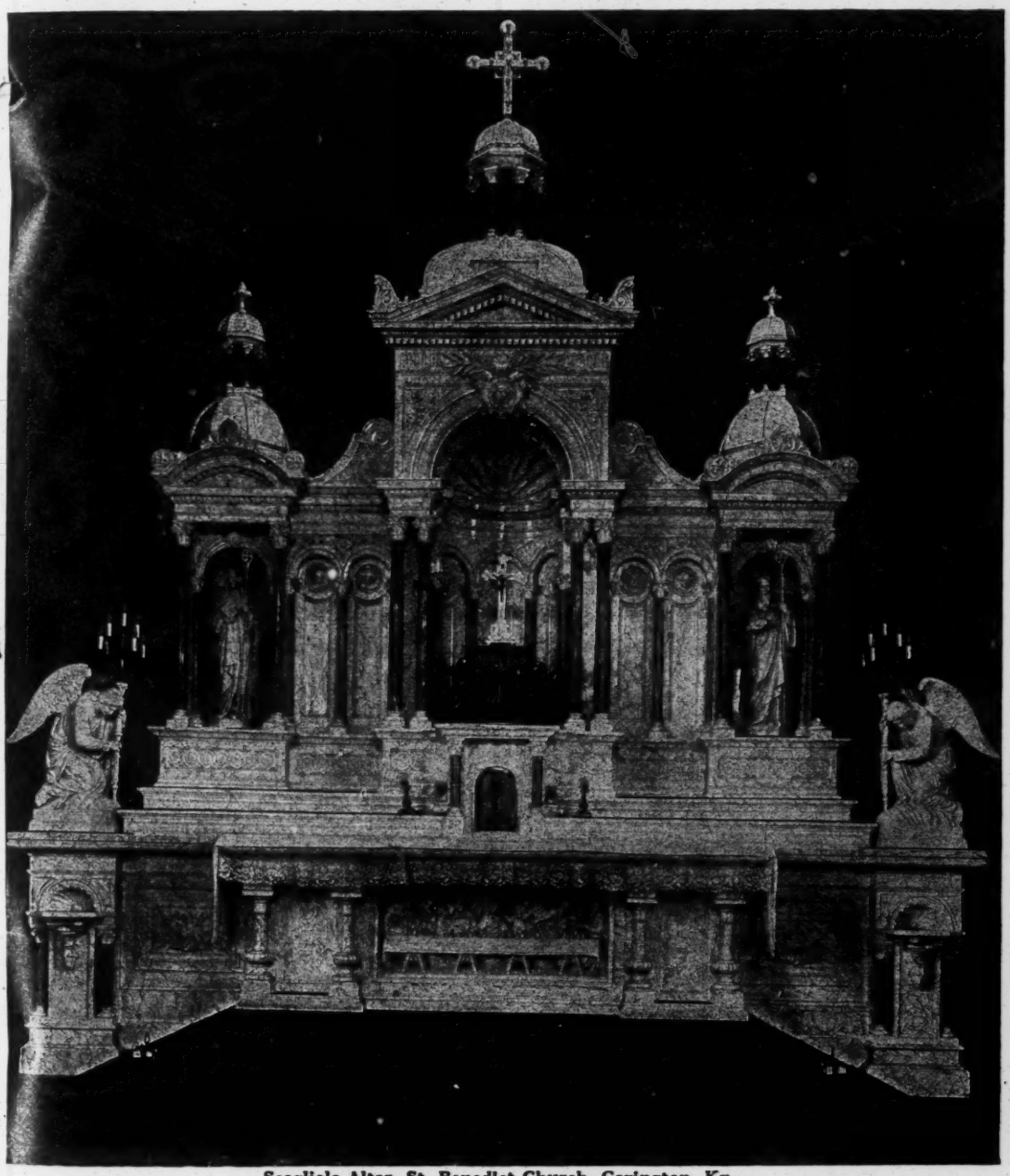

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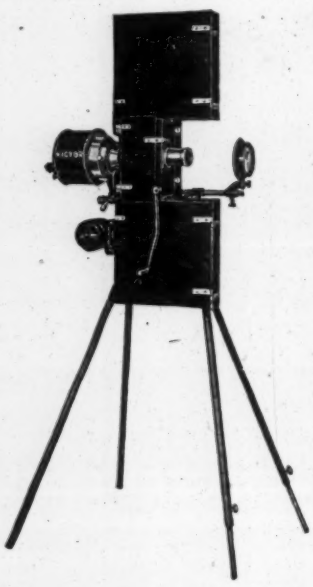

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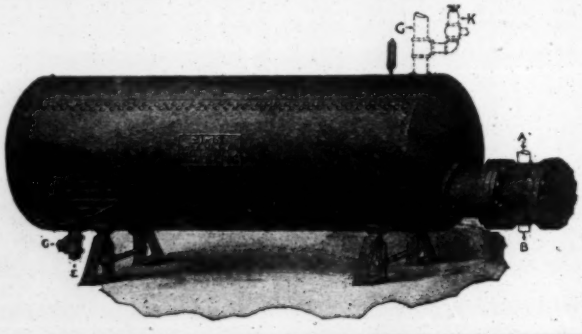


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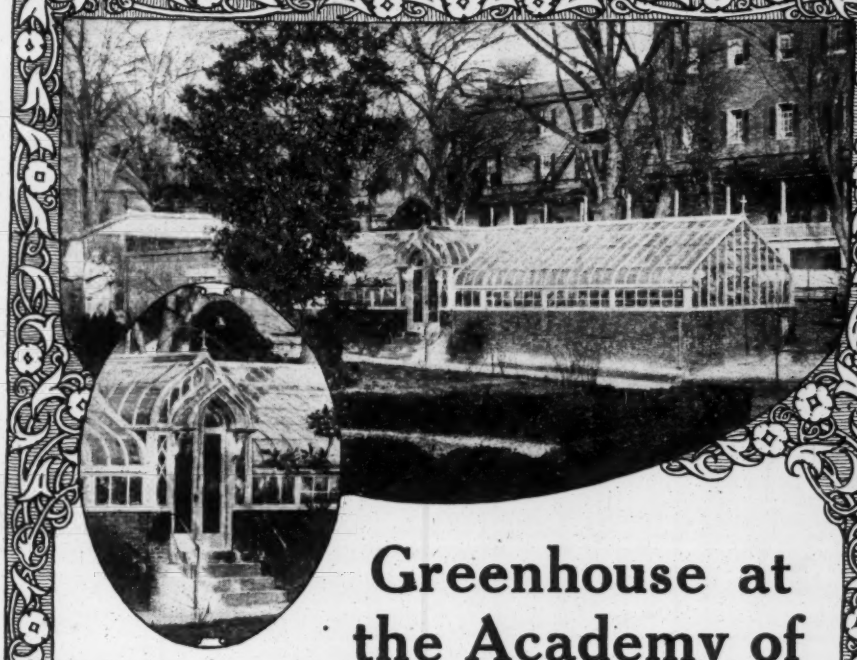

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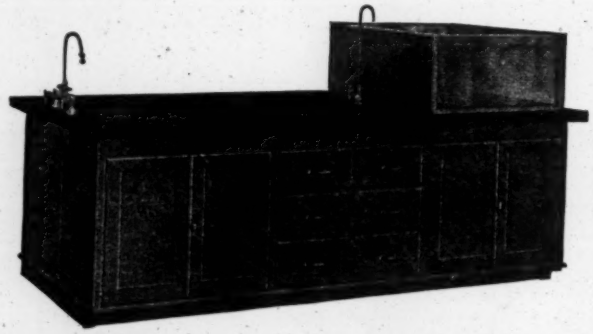

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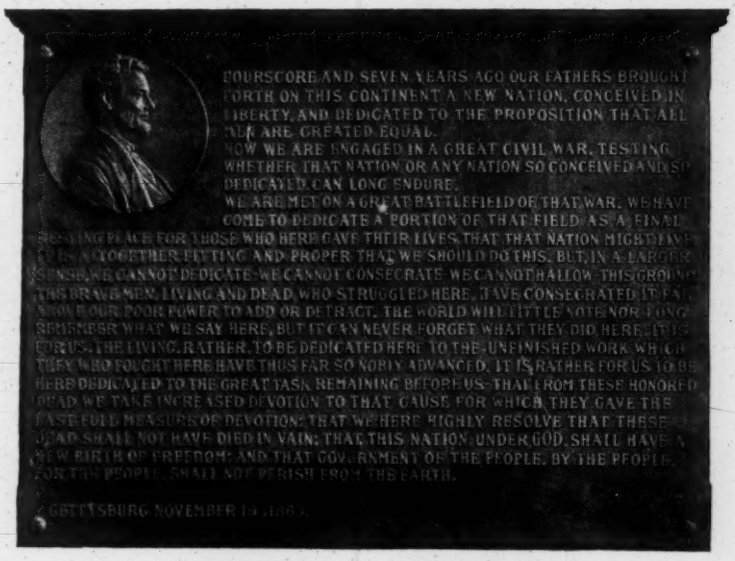
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RESTING PLACE FOR THOSE WHO HERE GAVE THEIR LIVES, THAT THAT NATION MIGHT LIVE.
IT IS ALTOGETHER FITTING AND PROPER THAT WE SHOULD DO THIS. BUT, IN A LARGER
SENSE, WE CANNOT DEDICATE - WE CANNOT CONSECRATE - WE CANNOT HALLOW - THIS GROUND.
THE BRAVE MEN, LIVING AND DEAD, WHO STRUGGLED HERE, HAVE CONSECRATED IT, FAR
ABOVE OUR POOR POWER TO ADD OR DETRACT. THE WORLD WILL LITTLE NOTE, NOR LONG
REMEMBER WHAT WE SAY HERE, BUT IT CAN NEVER FORGET WHAT THEY DID HERE. IT IS
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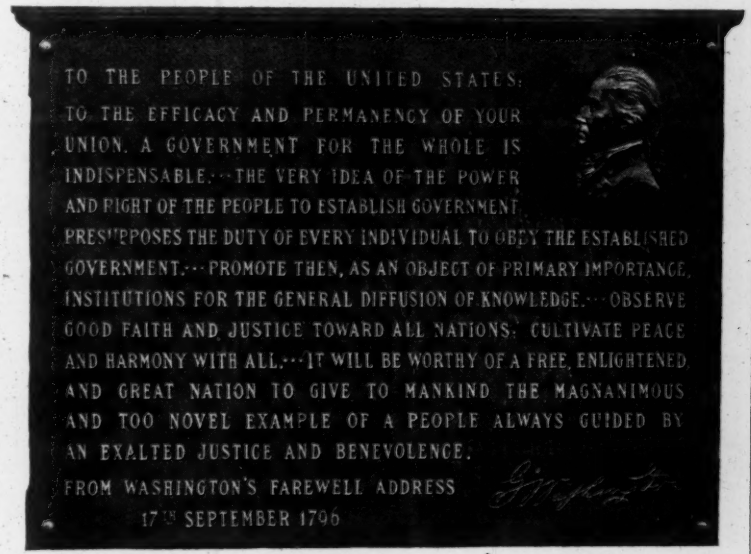
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